

International Women's Conference

The Family Challenges & Islamic Solutions

They are a garment for you
and you are a garment for them

Guard their chastity

Treat women well

Women's Employment

The best amongst you is he who is
the most kind to his wife

Islamic Social System

Marital roles
and rights

Male guardianship

Love and Mercy

Gender Equality

Devaluing
Motherhood

Seeking tranquillity
in marriage

Dwell in comfort
with her

Decreasing Marriage Rate

Divorce

Marriage

Sexual Freedoms

Fertility Rate

Domestic
Violence

Be gentle with
women

Lowering the gaze

Regulating gender relations

Materialism

Obedience of the wife

Individualism

Expectations in marriage

Dowry

Secularisation of Islamic family laws

Islamic governance and the family



TUNISIA

Organized by the Women's Section in
the Central Media Office of Hizb ut Tahrir
in Coordination with Hizb ut Tahrir / Wilayah Tunisia

18th Safar 1440 Hijri - 27th October 2018

CONFERENCE SPEECHES

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Introduction

All Praise is to Allah (swt) who bestowed on us the blessing of Islam and peace and blessings be upon the Messenger of Allah and his family, companions and all those who followed him.

On the 18th of Safar 1440 Hijri, corresponding to the 27th of October 2018 CE, the Women's Section in the Central Media Office of Hizb ut Tahrir, in coordination with Hizb ut Tahrir in Wilayah Tunisia, held an international women's conference entitled, "The Family: Challenges & Islamic Solutions" to address the crisis affecting the harmony and unity of marriage and family life in communities across the world, including in Muslim lands.

This significant conference gathered hundreds of women from Tunisia and other countries, many of whom were influential leaders in their community or have expertise in the subject, to discuss this important issue. The event was addressed by female speakers of Hizb ut Tahrir from the Middle East, the Gulf region, Africa, Asia, Southeast Asia and Europe.

The conference was the culmination of a three-week intensive global campaign on the subject that included engagement with communities, organisations, influentials, the media, and an active social media campaign that enjoyed extensive international support.

The "Family Unit" is the bedrock of a civilization; and strong families are at the heart of strong, stable, and successful societies. They are vital in providing physical, emotional, and material support and wellbeing to all their members and to ensure the effective care and righteous upbringing of children. Today, there is a crisis affecting the family unit across the world, including within Muslim homes. Marriage has been undermined, discord in marital and family life is prevalent, motherhood has been devalued, and there is an epidemic of family breakdown. This is despite the fact that the strength and harmony of family life was once a characteristic feature of the Islamic Ummah.

Unhappy, fragmented and dysfunctional marriages and family lives cause huge emotional turmoil for all involved and can have a devastating impact on children and society. It is therefore vital that serious attention be given to addressing this crisis in the family unit and saving it from destruction. This important campaign and conference, therefore, sought to highlight the dangers of the changing face of the family structure in today's world, as well as identify the key factors harming the institution of marriage and harmony of family life, including the role of the media and governments in fueling this crisis. They also exposed national and international agendas to secularise the Islamic family and social laws to distance Muslims further from their Deen. And finally, they showcased the Islamic social system and demonstrated how its unique view towards regulating gender relations, alongside its sound principles, values and laws, including its clear definition of the roles and rights of men and women within family life, protect marriage, nurture tranquility within marital life, elevate motherhood to the great status it deserves and establish and preserve strong unified family units. The campaign and conference also explained the vital role of Islamic governance under the Khilafah state (Caliphate) based upon the Prophethood in cultivating, promoting and protecting strong marriages and family units to illustrate how Islam is indeed the fortress of the family.

This booklet contains the talks presented at the "*The Family: Challenges & Islamic Solutions*" conference.

We ask that Allah (swt) rewards all those who organized and participated in the campaign and conference and that their efforts aid the swift return of the glorious Khilafah state that will save the family and society from ruin. Ameen.

Dr. Nazreen Nawaz

Director of the Women's Section in the Central Media Office of Hizb ut Tahrir

The Opening Speech

(Translated)

Assalamu Alaikum wa Rahmatullah wa Barakatahu.

Allah (swt) says:

﴿وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did.” [9:105]

Our Dear Guests, Dear Sisters, I am pleased to announce the start of this international conference entitled, “The Family: Challenges and Islamic Solutions”.

Our Respected Guests,

With the help of Allah (swt), the Women’s Section in the Central Media Office of Hizb ut Tahrir, in cooperation with the Women’s Section in the Media Office of Hizb ut Tahrir in Wilayah of Tunisia, are pleased to have organized this year’s international women’s conference. We once again meet after Tunisia hosted a historic International Conference during the revolution entitled “Caliphate: A Shining Model of Women’s Rights and Political Role”.

This conference is the culmination of a global campaign launched on October 3, 2018. The three-week period of work focused on the family’s crises and challenges and provided some Islamic solutions to save it and to ensure the building of a healthy and cohesive society.

The crisis that has affected family unity is a vital and important issue because of its rise and spread throughout the world, including the countries in the Muslim world, which have been beset by the effects of family collapse and thus have led to the turmoil and disintegration of the family. In Tunisia, my sisters, for example, according to the National Institute of Statistics (INS), the divorce rate rose by 18% between 2011 and 2015, the marriage rate decreased and the percentage of celibacy in the 25-29 age group rose from 37.7% to 54.4% between 1994 and 2011. Studies from women’s organizations have found that 84 percent of women victims of violence are married.

So who among us, dear sisters, does not understand the severity of this crisis, which has been undermining marriage and weakening the bases of the family and tarnishing its components to deteriorate relations between its members, leading to disunity and discord in place of unity and harmony? Unfortunately, aesthetic solutions provided individually to stem family disintegration were improvisational and narrow, and a product of a superficial understanding of the reasons leading to it. Not to mention the policies of existing regimes in the Muslim lands that failed to reduce the deterioration of the family situation and deepened the crisis more; merely applying Western dictates and passing the international conventions that they later adopted in their domestic legislations to entrench the environment of moral decay, spreading vice and displacing the remaining aspects of the Islamic social system. The best evidence to what we have mentioned lies in the Personal Status Code of Tunisia, and the subsequent secularization of laws relating to the family and the social system, and the «amendment» to the provisions of peremptory evidence such as inheritance and marriage of women to non-Muslim men under the pretext of equality, as well as the latest report of the Committee on Individual Liberties and Equality.

Dear Respected Guests, the family is the basic pillar on which societies are based. There is no doubt that the suffering of families in the Muslim world is a product of the invasion of Western civilization with its destructive liberal concepts and the replacement of values that preserve Islamic identity with capitalist values with its materialistic corrupt criterion.

Indeed, the pursuit of fragmenting the Muslim family and destroying its unity is only proof that the unity of the Muslim family is still the obstacle in the face of the West; it is still a safety valve that preserves morality, honour and offspring.

Therefore, we will explain in this conference today, by the will of Allah, the unique view established by the Legislator (swt) to regulate the relationship between the sexes and how He (swt) has perfectly distributed roles (between the sexes). We will

outline how only through the application of the Islamic social system will the family and society be reformed, and strong marriages will be established to maintain cohesive family ties with which harmony prevails among its members.

My Dear Sisters, we are pleased today with your presence and participation in this conference, its contents and what is displayed in the gallery exhibition. We ask Allah (swt) to accept it from us, and ask for His (swt) aid until the establishment of His laws Almighty.

Finally I say, Ar-Rahman Ar-Raheem, and by the blessing of Allah (swt), I announce the start of this conference: “The Family: Challenges and the Islamic Solutions”.

Our final call is: all Praise be to Allah, the Cherisher of the Worlds:

Ahamdullilah Rabb Al Alameen.

Wassalamu Alaikom wa Rahmatullah wa Barakatuh

Hanan Al Khmairy

**Official Spokeswoman in the Women’s Section of Hizb ut Tahrir
in Wilayah Tunisia**



TALK 1: “The Crisis in the Family Unit: Its Causes & Consequences”

Wilayah
Tunisia

(Translated)

As-salamu Aleykum wa Rahmetullahi wa Barakatuh... Bismillahir-Rahmanir-Rahim...

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [Ar-Rum 21]

Allahumma salli ala Seyyidina Muhammedin abdike wa Rasulike wa alel'muminine wal'muminati wal'muslimine wal'muslimati...

O sisters! Mankind is on the brink of an abyss! The cornerstone of society, the institution of the family is being lost... The whole world is facing a family crisis. The family crisis and its related social, psychological and many other problems which deeply shake the West, have now also got the Islamic Ummah - the best Nation for mankind - in its clutches!!!

Each year the number of marriages decreases while the number of divorces increases. In Turkey for example, the divorce rate has increased by 82% over the past 10 years, and while one in 6 families got divorced in 2001, in 2008 one in 3 families got divorced. Today Jordan has the highest divorce rate in the Middle East. The number of registered divorces increased to almost 22,000 in 2016 from 1000 in 2011. Moreover 8.2% of the couples got divorced within the first year of their marriage! In Egypt, the divorce rate increased by 83% in the past 20 years and there are around 260 divorces a day. In Indonesia there were over 380,000 divorces involving Muslim marriages in 2014 – equivalent to 44 every hour and more than 1000 every day and the divorce rate increased 10 fold from 1999 to 2009. And in Iran, around 20 divorces were registered every hour until March this year. In Tehran Province alone divorce rates shot up by 22% within a year.

Accompanying this has been the reduction in marital rates and delay in age of marriage amongst the Muslim Ummah. The number of officially registered marriages in Egypt for example decreased by 70.4% between 2004 and 2016, while the Marriage Rate in Palestine decreased by 8 % just between 2015 and 2016. In Lebanon, 47% of women in the age group 35-39 are not married, and in Malaysia in 2010, the population aged 15 years and over who were never married was 35%. In addition, the average age of first marriage has approached the 30's throughout the Muslim lands.

We witness the weakening of the importance of family within the social structure, shrinking family sizes, increasing number of single person families, and families refraining from having children. The number of families with three and more children is rapidly falling. At the same time the number of families with 1-2 children increased rapidly. In 2016, Turkey's fertility rate for example, hit the replacement level of the population, at 2.1 children. Up until 2016, the TÜİK always used the term “above the replacement level of population” for Turkey's fertility rate. The country therefore risks rapidly becoming an ageing population. In Bangladesh, the total fertility rate dropped from 6.3 in 1975 to 2.3 in 2011, which represents a 63% reduction. Pakistan, Egypt and other Muslim countries show the same worrying demographic developments. We therefore face a social move towards singleness and childlessness. One of the main reasons for this is the increase in the average age of first motherhood and the devaluation of motherhood.

Unravelling Islamic moral and cultural values promoted discord, unhappiness and violence in marital life. For example, violence against women in Turkey increased by 1400% during the last decade. Last year alone, more than 400 women were killed due to divorce in Turkey. Alongside this, divorces created another horrible picture in Turkey... Killing one's own child unfolded as a “new system” of revenge against the mother... In 2017, 20 children were murdered by their own fathers...

The rise in divorce rates has led to problems which affect the children and young generations. Scientific researches have proven that the increase in the rate of child crimes, alcohol and drug addiction, school failure and dropouts, psychological problems, prostitution and childbirth out of wedlock, gambling, suicide and other problems is directly linked to the divorce rates in a country. For example, since divorce rates in Turkey started increasing, the child crime rates have more than quadrupled from 2008-2013.



Dear sisters; there is no end to citing of terrible statistics... In fact, these are the symptoms of poisoning at epidemic levels. The spread, promotion and implementation of capitalist, liberal, feminist and secular values, norms, laws and systems from the West have poisoned the Ummah. These have shaped the mentality, tastes, and concepts and criteria about life along western lines and away from Islam. The Western values and laws implemented upon us did not bring progress as claimed... On the contrary, they pushed us into the moral corruption and abyss of the West and a mass of unsolvable problems...

Promoting “**Liberal Freedoms**” removed the limits of socialisation/relations between men and women, thus assimilating Muslim society to non-Muslim societies. With liberalisation “chastity and hayah” became regarded as backward and irrelevant, while, as reported from Anas (ra); Rasulallah (saw) says:

«إِنَّ لِكُلِّ دِينٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ»

“*Every religion has its characteristic, and the characteristic of Islam is modesty/hayah.*”. Also, as reported from Abu Mas’ud al-Badri (ra), Rasulallah (saw) determines hayah as the very basis of Islamic morals:

«إِنَّ مِمَّا أَتَرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى إِذَا لَمْ تَسْتَخِي فَاصْنَعْ مَا شِئْتَ»

“*Part of what people know of the words of first prophethood is: Do as you wish if you are not ashamed!*” And this is exactly what liberal freedoms indoctrinate: “Everybody is free to do whatever he/she wants. Shame condemns you to bigotry and failure!”

Women go out without the Islamic dress code and beautified, men do not turn away their eyes, extramarital relationships and sexual promiscuity increases day by day, which undermines marriage and also creates an aversion towards the institution of marriage and the commitment and responsibility in marriage and family life... Rasulallah (saw) defined a method to prevent this decay and to ensure marriage for the protection of morals and peace. As reported by Aisha (ra) Rasulallah (saw) said:

«النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي»

“*Marriage is part of my sunnah, and whoever does not follow my sunnah has nothing to do with me.*”

It is these liberal freedoms that distanced the Ummah from the Sunnah of Rasulallah (saw). It focussed the relationship between men and women on pleasure and enjoyment, while in Islam it is supposed to be one of healthy cooperation between the genders in society. This resulted in the sexualisation of societies, and an increase in extramarital relations and even homosexuality, as well as tolerance towards these things, which naturally undermined and harmed marriage and the health of the family unit. This corrosive liberal culture of pursuing one’s desires afflicted the Muslim Ummah, while Allah (swt) said,

«أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا* أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا»

“*Have you (O Muhammad) seen him who has taken as his ilah (god) his own desire (Hawah)? Would you then be a Wakil (disposer of his affairs) over him? Or do you think that most of them hear or understand? They are only like cattle; nay they are even farther astray from the Path.*” [Al-Furqan: 43-44]

Dear Sisters,

Capitalist values are also one of the major reasons for the Family Crisis within the Muslim Ummah. While Islam guides the believers and even non-Muslims in society to do what is best for marriage, children and the family unit; capitalism promotes individualism which creates a mindset of focussing on selfish individual needs and desires. Materialism also praised the promotion of corrupt sexual images and material for consumption for the sake of profit, for example through the entertainment, beauty and pornography industries. For this cause, it turned the woman into a commodity, while capitalist economic policies based upon these principles and the humbug of “the woman as the economic driver of society and state” detracted the woman from motherhood and pushed her into the labour market. Materialism also made the focus of individuals the pursuit of wealth, possessions and status rather than what is best for the family, children, and society. This lifestyle that destroys parent-child relations, disturbs all social balances and orders, and constitutes a serious threat to social harmony.

Contrary to that, Rasulallah (saw) advises us as reported by Abu Hurayra (ra) the following:

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ»

“Riches does not mean, having a great amount of property, but riches is self-contentment.” Today, one of the major factors causing divorce, preventing marriage, and damaging the harmony of family life is the lack of time between spouses and parents and children due to long and heavy working hours and the pursuit of other materialistic goals.

Feminist ideas such as gender equality have additionally had a huge devastating impact on the family and social structure within the Muslim Ummah. These ideas created confusion and conflict in marital roles, duties and rights, undermined marriage and devalued motherhood. It produced women who deny the man’s duty of guardianship as ordered by our Lord, and it produced men who neglect their duties and responsibilities towards their family. Islam however gives no superiority of one gender or their Islamic marital roles over the other, neither does it give any regard to gender equality when defining rights and duties in family life. Allah (swt) said,

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.” [An-Nisa 32].

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

“Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband’s] absence what Allah would have them guard.” [An-Nisa: 34]

Alongside the impact of these Western liberal, secular and capitalist values upon the Muslim Ummah, is the seclusion of women from society or public life, or depriving them from some of their rights and activities granted by Islam, or forced marriages, Hindu dowry customs, and other incorrect views and expectations of marriage which cause oppression on women in many of the Muslim lands which are also a phenomena affecting the harmony of family life today. These are not from Islam! These are the practices of non-Islamic traditional attitudes and customs. In particular the false views and expectations towards marriage originating from this non-Islamic traditional culture, have caused dissatisfaction, discontent and anger, such, that women and men, who associate this backward culture and traditions to Islam, turn to the western culture and rebel against the Islamic Shariah laws.

All this, sisters, resulted from the fact that we as an Ummah lost our understanding and clarity of the Islamic Shariah rules related to how to effectively regulate the relationship between women and men and how to organise marriage and family life in the best manner to ensure harmony. It caused the loss of the Islamic character of our family structure as an Ummah as well as creating numerous disputes and division between husband and wife and other family members. But most importantly we’ve been left without a clear way to resolve these problems.

Dear Sisters,

It must be clear that these are the results of the imperialist power’s cultural colonialism and their project of destroying Islam. And they succeeded with the support of the puppet regimes of the Muslim world upon us. It is these regimes with their various non-Islamic systems and institutions who promoted and implemented the harmful western and non-Islamic values that fuel the family crisis, for example through their education systems; support of various feminist organisations and programs; ratifying of international conventions which aim to secularise and destroy the Islamic social laws and family structure; enactment of various liberal and gender equality laws and policies nationally; and providing an open platform to media to broadcast material which sexualises society, undermines marriage, and harms the tranquillity of family life.

We see for example that constitutions in the Muslim world contain the obligation to regulate their domestic laws according to international agreements. Every policy, law and judicial regulation regarding women and family is made in accordance with **international agreements** based upon “**Gender Mainstreaming**” policies. CEDAW for example was signed by every Muslim country except Palestine, Iran, Sudan, and Somalia.

Turkey introduced its “New Civil Code” in line with these agreements. The law removed the clause stating that “The husband is the head of the family”, and replaced it through the statement, “the spouses jointly make decisions regarding the

marriage union". Article 41 of the Constitution stating, "The family is the foundation of the Turkish society" was extended with "and based on the equality between the spouses". Furthermore, the Ministry of Family and Social Policies uses the sentence "Family is no safe environment for women" and defines "marriage" as the reason for violence in its publications.

Feminist Institutions are given much voice and influence in our countries. And we face another phenomenon called "Muslim Feminists", who accuse the Islamic rules regarding family and women of humiliating women, and thus call for a modern, or rather secular, reinterpretation through the eyes of the woman. Their demands receive immediate acceptance even in the parliaments.

Furthermore, the existing **secular education systems** in our lands are focussed on implementing the "Gender Mainstreaming" principles through their curriculum, books, teachers and other means. The aim is to raise generations who neglect their own Islamic marital and family responsibilities and fight to take over the responsibilities of the other sex, regarding this as liberation; generations who instead of obeying, teach their parents lessons of gender equality. And this is all through the hands of the education ministry.

Alongside all this, the **Secular judicial systems** in our lands no longer function as an arm of the state to protect the unity of marriages and the family structure as it used to under Islamic rule of the past. Courts no longer act as an effective means to arbitrate in marital disputes to keep the marriage together, or domestic violence to protect the woman, or ensure the man provides for the family properly, or to ensure the husband and wife fulfil their duties to one another. On the contrary, every reform in family law addresses issues occurring after the destruction of the family. Alimony payments, libel suits, child custody and further subtitles are projects to deal with issues after the end of a marriage. Furthermore, the laws do not protect the 'family' but often exacerbate divorce rates. For example, Turkey's "**Nr. 6284 Law to Protect Family and Prevent Violence Against Women**" which was issued on the basis of the Istanbul Convention became known amongst the people as the "Law to The Subversion of Family and The Oppression of The Husband". This is because all the definitions contained in the law - beginning with the definition of violence to the implementation of the regulations - ensure the destruction of the family, rather than its protection. For example, the statement, "No evidence or report proving the violence is required in order to take cautionary decision" annihilates the "presumption of innocence" for the husband. Women who abuse this law as a weapon can arbitrarily get their husbands removed from their homes. Feminist or gender equality approaches of lawyers, family psychologists or family counselling centres easily turn simple family problems into divorce cases. Today it is estimated that about 1.5 million people are victims of this law. In essence, the judicial systems in our Muslim lands lack the ability to redress grievances in a swift and effective manner, failing to solve the problems faced by women and family units. Hence, they allow problems to fester and worsen, leading to more intractable divisions in marriages and family life. Furthermore, they are often overloaded due to inadequate government spending to provide sufficient courts and judges to address issues, as well as due to the scale of problems that affect the society under flawed systems. Additionally, court cases are extortionately expensive and often influenced by power and money – all prohibitive factors in effectively and justly resolving marital and family disputes.

Dear Sisters,

If we want to tackle this crisis sincerely, we as an Ummah have to find a radical solution to the causes of this problem and what is fuelling these causes. Allah (swt) equipped us with all the necessary ideas and methods to save mankind from the brink of the abyss and to lead it from darkness into light. Therefore, we must spread the Islamic solutions and work with all our power to re-implement them as a whole.

Allah (swt) said,

﴿الرَّكِتَابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾

"Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darkneses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy" [Ibrahim 1].

Chedya As-Sayadi

Member of Hizb ut Tahrir in Wilayah Tunisia

TALK 2: How Gender Justice Has Oppressed Families

The Netherlands

Assalamu Alaikum wa Rahmatullah wa Barakatahu

Dear Sisters,

Allah (swt) says

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾

“The believers, men and women, are protecting friends (Awliya) of one another...” [9:71]

In this verse of the Qur'an, Allah (swt) with His infinite wisdom teaches us exactly what the role of men and woman should be towards one another – to be protecting friends of one another. Subhaanallah, how beautiful is that? Isn't this exactly what any woman and man would desire from their husband or wife?

But the question that we need to answer is does 'Gender Justice' or rather 'Gender Equality' achieve this important goal? This is what I will address in my talk today Insha Allah.

Firstly sisters, we must understand that the call for Gender Justice is not simply a call for women to have the same political, economic, educational and judicial rights as men but rather it is to make the rights, roles and duties of men and women in marriage, family life and society in general the same under the guise of 'Gender Equality' and by associating gender differences with discrimination, injustice or even oppression against the woman. It argues for example that men and women should share the role of being breadwinner for the family as well as household duties and child-rearing, claiming that this represents 'gender justice'.

Over many decades, feminists championed Gender Equality under the narrative that it was the means for women to secure respect, happiness, better marriages, and happier children as well as achieve progress for societies. They promoted it using sugar-coated terms such as 'Women's empowerment', 'Women's Rights' and 'Gender Justice' to entice women and the general public to embrace them and for states to enshrine it in their constitutions and laws. Hence, those who opposed the call for gender equality and the re-definition of gender roles in family life were labelled as backward and outdated and accused of supporting injustice against women.

However, this sugar coating hid a bitter pill, for gender equality and this dangerous experiment in social engineering has served as one of the most destructive forces on marriage, motherhood and the family unit and caused untold misery for women, children and men alike, as well as generating a plethora of problems for societies. This is because this socially corrosive concept encouraged women to selfishly define their own entitlements and duties rather than what was best for women, men, children and society overall. Its women-centred approach to organising family life and its narrow gender-based outlook to solving problems in society caused confusion and discord in marital life and parental responsibilities, caused the rights and wellbeing of children to be neglected, devalued motherhood and disempowered women to fulfil their vital role as homemakers and mothers. Dale O'Leary, a US journalist and lecturer, and one of the opponents of the feminist philosophy, wrote in her book, 'The Gender Agenda: Re-defining Equality', "Feminists claimed to promote the progress of women, but the feminists appeared to me to have a very warped idea of what it meant to be a woman, and an even weirder idea of what constitutes progress."

However, despite this, gender justice and its principle concept of gender equality spread beyond the Western nations from where it originated to the Muslim world as a result of colonial policies and the rule by secular systems and governments who imposed and promoted the Western viewpoint and ideals, including that of feminism, upon their people through their constitutions, laws, media, education systems and initiatives, as seen for example in Tunisia's Personal Status Code as well as its new constitution that establishes full gender equality between men and women in society; or as seen in the intensive campaign in the Arab world to push the idea of gender equality through the education system - one example being that schoolbooks depicting women as mothers and wives are now seen as outdated, gender biased and in need of change. These secular governments also permitted

feminist-based women's movements to operate freely within their societies, spreading their corrupt ideas to the Muslim Ummah. This is in addition to embracing international treaties and conventions such as CEDAW which forcefully propagated gender equality in the laws and policies of nations.

As a consequence, many within the Muslim Ummah adopted gender equality and other feminist ideas, believing that it would lead to respect and progress for women in the Muslim lands as well as elevation of their societies politically, economically and socially. It re-shaped our view of success as Muslim women of a woman who is financially independent of her husband, shares in his roles and duties, and has a successful career, rather than being a successful servant to our Rabb (swt), which includes being a successful wife and mother. Consequently, suspicion and hatred developed amongst many in the Muslim Ummah towards the Islamic family and social laws such as male guardianship, obedience of the woman to the husband, her primary role as home-maker and caretaker of the children, polygamy, the Islamic process of Talaq (divorce) and rules on inheritance. These Shariah laws were accused of preferring men over women or reflecting servitude of women towards men due to the gender differences, rather than recognizing that those differences were a reflection of Islam's recognition of the physical differences of the sexes and hence a means to organize family life and society effectively.

Other Muslims promoted gender equality using the false argument that Islam endorses it, as we see with the narratives of so-called Islamic feminists today who call for the re-interpretation of the Islamic texts through the perspective of gender equality – such that Islamic laws on inheritance, divorce and marital roles and rights are 'equalized' for men and women.

Fundamentally however, the Muslims who embraced and advocated the ideal of gender justice, failed to understand that the concepts of feminism, including gender equality, that advocate the idea that women should define their own rights and roles in life, fundamentally contradicts the Islamic belief. This is because in Islam, men and women do not define their rights, roles and duties based upon equality or their own desires but upon the Laws of Allah (swt) alone. Allah (swt) says,

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

"It is not (fitting) for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." [Al-Ahzab: 36] In addition, Islam prescribes certain clear differences in roles, duties and rights for men and women within family life and society. He (swt) says,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means." [TMQ An-Nisa: 34]. And the Prophet (saw) said,

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأُمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ...

"Each of you is a guardian, and each is responsible for those under his care. A ruler is a guardian; a man is the guardian of his family; a woman is the guardian of her husband's house and children..." (Reported by Bukhari and Muslim) Furthermore, the Muslim woman does not evaluate her success by measuring herself against the man and his rights and responsibilities but based upon how her Creator (swt) views her and according to her fulfillment of the duties He (swt) has prescribed for her. Allah (swt) says,

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَتَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

"And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing." [An-Nisa: 32]

Those Muslims who embraced the ideas of feminism also failed to realise that its concepts were born from the historical experiences of injustice, oppression and absence of basic political, economic, educational, and legal rights that women within Western states experienced due to living under the flawed man-made secular system - a history and experience that Islam and Islamic rule does not share. But importantly, those Muslims who adopted the gender justice narrative, failed to truly understand the scale of social devastation that gender equality and other feminist ideals cause for the family structure, for women, children and for society overall.

(1) A Reduction in Marriage Rate, a Baby Gap in Nations and Increased Extramarital Relations.

Firstly, feminism and gender equality created an aversion towards marriage amongst many women due to viewing it as an



oppressive and patriarchal structure which was more advantageous to the man than the woman and where as a wife, she would be in servitude and enslaved to her husband. It also resulted in many women viewing the status of being a wife and mother as a second-class role, inferior to pursuing a career and employment. All this led to many women delaying or rejecting marriage or motherhood causing a drop in marital and birth rates and a 'baby gap' in nations with fewer people to care for ageing populations. In addition, feminism's promotion of sexual freedom for women, spurned a huge rise in extramarital relationships including adultery, which served as a major cause of the epidemic of broken marriages resulting in countless numbers of children being brought up in single parent families. It also resulted in higher numbers of children being born out of wedlock, and hence an increase in abortions within states, causing much heartache and misery.

(2) Confusion and Conflict in Marriage

Secondly, feminism and gender equality caused confusion and discord in marital and parental responsibilities due to the erosion of clearly defined roles and duties within marriage for the man and the woman with regards to providing for the family, domestic chores, and looking after the children. Marriage therefore became dominated by competition between the genders over roles and responsibilities rather than a harmonious union where the husband and wife fulfilled their defined and complementary marital and family obligations. It also became a battlefield over personal choices and rights rather than a bond of companionship defined by love, mercy and responsibilities of the spouses towards one another. Furthermore, with many men and women working often long and demanding jobs, there was less time and energy spent on making marriages work, weakening the marital bond. For example, in a PEW Research Centre survey on the US published in 2013, half of the adults surveyed said that the increasing numbers of women working had made marriages harder to succeed.

(3) Women Pressured into Employment

Thirdly, the feminist 'gender equality' narrative that the roles of men and women in life should be the same and that the value of women comes from work and financial independence from men created societies where women no longer have the option to work but are expected to. This is the case even if they are single mothers with sole responsibility for the care and upbringing of their children. Women were therefore often forced to adopt the man's role as the breadwinner for their family, becoming slaves to the market, even if they wished to stay at home and look after their children. In 2013, the UK Guardian published an article under the title, "The rise of 'breadwinner moms' is less a win for equality than it looks" in which it cited statistics from a report by the PEW Research Centre that in 40% of all US households with children, mothers are the sole or primary breadwinners. The article described how the majority of the 40% - two thirds - were single mothers, many of whom were struggling with the task of juggling home and childcare responsibilities. It stated, "For single moms, in particular, the reality of primary breadwinner status feels like less of a feminist victory than simply being overworked, under-supported and broadly stigmatized."

The link of women's success with employment has also resulted in many women delaying or avoiding having children in order to pursue a successful career, or even keep a job. Feminism and gender equality have therefore cheated many women out of motherhood, and nations out of a well-populated, strong future generation! Furthermore, the idea that employment would bring the woman a higher status in society and economic security was an illusion, for many women entered low paid, poor quality, and often exploitative jobs.

(4) Rights of Children were Neglected

Fourthly, feminism's drive to push mothers into the workplace in the name of gender equality disempowered women to fulfil their vital role as mothers and ignored the needs of children. With both parents as breadwinners, it impacted the ability of many to effectively raise their children with inevitable consequences. In a 2013 PEW Research Centre survey on the US, almost 75% of adults said that the increasing numbers of women working have made it harder for parents to raise children. Professor Martha Albertson Fineman, one of the most influential figures in feminist legal theory describes the creation of the two-parent family, which is, "an institution with potentially NO available caretakers", while Brenda Almond, Professor of Moral and Social Philosophy and author of the book, 'The Fragmenting Family', writes that for the majority of working mothers have to accept "the inevitability of the absence of both parents from the home for the whole of the working day." This shortness of time spent by working mothers in nurturing their children has also been blamed by many as one cause of the significant levels of delinquent and anti-social behaviour amongst the youth that plagues many societies today, as well as affecting the mental wellbeing and educational performance of children.



(5) Women's Lives Became Strained

Fifthly, the strain on women having to struggle the pressures of work with the responsibilities of home and family life has been attributed to the significant rise in anxiety and depressive disorders in women. A study conducted in 30 European countries by the European College of Neuropsychopharmacology and published in 2011, found that depression amongst women in Europe has doubled over the last 40 years due to the 'tremendous burden' of having to juggle family duties with the demands of work. Also in 2009, the UK National Health Service Information Centre reported that there was a significant rise in women being referred for extreme stress due to the pressures of keeping a job, raising children, and looking after elderly parents. The call for gender equality therefore acted as a form of injustice, as the dream of the 'have it all woman' became the nightmare of the 'do-it all woman', who suffered the stress of being both homemaker and wage-earner with inevitable consequences. This is far from being a paradise of fairness and justice for women.

(6) Motherhood Became Devalued

And finally, feminism's promotion that women's domestic duties and childrearing were a waste of their talents and that they were holding women back from achieving their true potential within society, and that employment and a career were what gave women value, respect, success and empowerment lowered society's view of the vital importance of the role of motherhood. Those who supported the idea of the primary role of women as being a wife and mother were accused of reducing women to 'baby-making machines'. This is despite the fact that successfully caring for and raising a child is one of the most valuable assets of a society. Consequently, full-time mothers became second-class citizens and disrespected, and made to feel ashamed as if they were betraying 'women's liberation' and not contributing fully to society. Their lives were seen as lacking purpose, and they were often presented as a lower, uneducated class of 'non-persons' who were less skilled, less successful and of less value to society. Hence, by placing the roles and duties of men as the gold standard, the call for gender equality achieved the exact opposite of the empowerment of woman. It caused woman to devalue and even scorn their own unique biological nature and exclusive quality as the child-bearers of the human race, demeaning their status as women.

So in conclusion sisters,

Gender equality is a rationally flawed and socially corrosive concept that has inflicted immeasurable damage upon the harmony and unity of family life as well as the wellbeing of children. It ignored the biological nature of women as the child bearers of the human race, trying to push this aside as irrelevant, while it should be a central factor in defining the roles and rights within marriage and family life for the genders. It also rejected the central position that a mother has in a child's life. Additionally, it created competition and struggle between men and women rather than cooperation and making them protectors and supporters of one another as Allah (swt) commands of us in the Qur'anic verse at the beginning of my talk. Hence, the idea of women defining their own rights and roles did not liberate them from oppression but rather subjected them to different forms of injustice and misery. This is because this narrow individualistic feminist perspective of always looking at what is best for the desires and interests of women often overlooks what is best for a marriage, children, a tranquil family life and society overall.

Despite this, gender equality and gender justice – this non-Islamic foreign idea - continues to be peddled to the Muslim lands through further laws, policies and programs, as a concept that will elevate the position of women. Surely as Muslims, rather than replicating failed foreign social experiments, we should embrace and promote the divine Islamic beliefs, values, laws and system that have a sound, time-tested approach to organizing the roles, duties and rights of men and women in the most just way as well as creating harmonious and strong family units. Islam has provided detailed answers and guidance to every matter in our life. Therefore, it is to our Deen that we need to look to solve the many problems that women, children and families face today. Allah (swt) says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

"And We have sent down to you the Book explaining everything." [TMQ 16-89]

Yasmin Malik

Member of the Central Media Office of Hizb ut Tahrir

TALK 3: The Role of the Media in Eroding Marriage and Family Life

My dear sisters, respected guests, Assalamu Alaikum Warahmatullahi Wabarakaatuhu!

The question I would like to explore today is the impact of the media on our families. To understand the extent and nature of that impact, let us take Pakistan as an example.

It is reported that about 55.7 percent of households in Pakistan have a colour TV, the actual statistic is apparently higher, as they don't include black and white TV's; this also doesn't take into account the fact that families often gather together to sit and watch a single TV. It's also estimated that about 17% of Pakistanis are internet users, though again the actual percentage may be higher, if you include the traffic of people attending internet cafes.

The statistics give us a glimpse of the reality, and the reality is that today the Media is having an immense influence in the Muslim World including Pakistan. In Pakistan, where poverty is widespread, TVs and smartphones are common amenities possessed by the public. They allow the young and old at every level of society access to TV entertainment, and social media, local and global. In the last 15 years, we have also seen an increase in the production of magazines aimed at women, men and specifically the youth. Newspapers also have a magazine attached purely with the purpose of showcasing gossip and entertainment.

These different forms of media have become a pervasive influence on our society. Consciously or subconsciously people look to them for inspiration and guidance, and the values pushed through the media have become a basis for their actions.

This situation has increased since the time of General Musharraf where he allowed the private media to flourish, increasing the access to cable and satellite channels, and the internet. During this time the print media also flourished. Despite being owned by a limited number of people, i.e. there are three main media giants in Pakistan, there is a lot more available to the general public, in Urdu and English.

Correspondingly, most people feel the impact of the media in their lives, especially in their families, and on the youth of Pakistan,

If we look at the local Pakistani media, there is a clear change that has taken place over the last couple of decades; one which is the topic of discussion in every group of men or women who are concerned about the impact on the family relationships in our society. Pakistan has moved from dramas where non-mahram actors were prohibited to touch each other, to dramas where the actors are openly interacting in their desire to express their art and portray the so-called reality of married life. Male and female actors have become media stars, emulating the western paparazzi and engaging in relationships outside marriage where they profess their so-called 'love' for one another. The clear lines and boundaries of the past, which were influenced by our religion, have been replaced in the name of modernity, freedom, and art.

These dramas or movies have sought to strike the Islamic values and principles and to program the viewpoints, attitudes, lifestyle, fashions, aspirations and behaviour of their viewers in the Muslim lands, including their views and expectations of marriage and marital life to conform to Western liberal ideas such as the concepts of personal and sexual freedom, and to use these non-Islamic ideas as a basis for our approach to a relationship, undermining marriage and eroding the harmony and unity of the family structure. Western liberal ideas and lifestyles are being promoted in our societies as natural and normal, and that is of course being allowed and supported by the governments of the region and their Media Policy.

General Musharraf began the trend of allowing unregulated cable and satellite access in Pakistan, which has given people unrestricted access to Indian and Western media. We can see the impact of this in our society, as these actors and actresses become idols, as the values they uphold, the way they dress and the lifestyles they live become seen as modern cool and trendy!

Pakistan has already been facing the problem of the influence of the Hindu culture on our people, through the concept of Asian culture, and our shared history, their customs have strongly influenced the approach to marriage and the relationship



between the husband and wife and the extended family. The problems that arise from these customs and traditions are often the subject of the many dramas and talk shows. The traditional overbearing control of the mother-in-law over her son and his wife, in all aspects of their lives is a constant source of tension and misery in many marriages, and is often portrayed by the media in tragic and comedic situations. Unfortunately, the solution which is given to such problems, often come from western culture, not Islam.

The sad thing is that this isn't just the case in Pakistan but across the Muslim world. Last year, Turkey's Culture and Tourism Minister, announced proudly to his parliament that Turkey ranks second in TV series exports after the US and first in Europe.

How can this ever be a source of pride, when we can see, how the complete package portrayed by such media productions promotes the Haraam relations, and encourages, glamourises and celebrates the mixing between men and women and even extramarital relationships under the corrupt western banner of "love conquers all"? They have also promoted the publishing of nudity on screen and promiscuity in relationships. Some even promote prostitution and homosexuality. They normalize such actions and make them acceptable as well as pushing that the only motivation of a relationship between a man and woman to be one based on "love" or sexuality, and calling for full freedom, free from the restrictions and limits placed by Islam.

These drama serials and movies make their stories of love and romance attractive for their viewers and a general guide of how to approach relationships with the opposite sex, including expectations in marriage. However, what they offer them is far from reality for they present unrealistic expectations which lead to the formation of a false vision for those who are seeking marriage, where the perception of marital life is like a "fairy-tale" and predominated by love and romance without paying attention to the responsibilities of marriage, and to what real life holds of hardships, challenges and difficulties.

Furthermore, the ideal husband in these films and serials is a handsome, elegant, young, rich, man, who brings constant gifts for his wife, and the wife is portrayed as a beautiful, charming, attractive woman, always free for parties, clubs and travel with her husband as if this woman does not have any responsibilities in marriage or family duties. As a result, the young men and women watching these dramas look for specifications of those whom they will marry according to the physical standards and materialistic capabilities presented by these serials and movies rather than the qualities of Deen and righteous behaviour that Islam promotes in both the husband and wife. However, these young people will soon thereafter collide with the reality, and the responsibilities and duties placed on them after getting married.

This is a prelude to failure in married life because each party is looking for the appearance without the substance, and each party is looking for someone who lives with him/her as a "love story" as seen in dramas.

The way of thinking developed by the Media is not limited to those seeking marriage but has also reached the married couples. The followers of these dramas, especially women, find their lives monotonous and have become obsessed with the lifestyle presented in the dramas, and demand unrealistic or unachievable standards of living. All these unrealistic expectations open the door of marital problems, disputes, discontent and unhappiness when one's spouse does not measure up to the false vision manufactured by the media, which may eventually lead to divorce.

An article published in one of the Oxford Academic journals, Journal of Communication-(January 2006), by Professor Chris Segrin (Department of Communication at the University of Arizona), mentions that: "One explanation for the high divorce rate in our society focuses on the idealistic expectations with which many people enter into marriage. The media have been cited as the source of or major contributor to these expectations." The media focuses the purpose of marriage as the fulfilment of individual desire or needs. It dissociates the marriage from society or the good of the human race. The use of the individualistic approach continues from the idea of the purpose of marriage, through all aspects of marriage and married life.

Furthermore, these dramas/movies undermine or even attack the clearly defined role and responsibilities that Islam details for the husband and the wife as well as re-defining the Muslim woman's view of success and what will bring her happiness. For example, they present the situation of women to us in one of these images: either she is powerless and oppressed and has no control of anything or no value in society, and in this context, the main role of the woman being a mother and housewife was attacked and was blamed as the reason for her misery. She was portrayed oppressed, unfulfilled and suffering because she is a woman who is imprisoned in her home. She has no job except taking care of her home and raising her children. And



this is how they plant in the minds of women that the solution to their problems lies in the rebellion against this role of being a wife and mother and their responsibilities in it.

In the second image, she was presented as able to dispense with men and manage her affairs and provide adequately for her own needs and make her decisions all by herself, as she is free and independent in her actions, doing whatever she wants without restriction. She throws everything that restricts her freedom behind her back, including the Islamic limits and laws. This image of a woman is presented as the ideal and desirable one, to be followed, or to be achieved. As a result, the respect between husband and wife and the incorrect behaviour towards the spouse has become wide spread among Muslim families, leading to broken family ties and divorces.

In addition, in western thinking, gender roles in marriage and family life are not distinguished, and differences between the man and woman in their duties is not allowed under the premise of gender equality. The western ideals of “gender equality” and “feminism” are also promoted by the media in the Muslim world and has destroyed the balance of roles and duties between a Muslim husband and his wife, and has taken away from their minds the concept of contentment and happiness within the roles that Allah (swt) has assigned.

These productions have also portrayed rebellious behaviour of children towards parents acceptable or even as an admirable quality of the youth. This is in addition to nurturing negative attitudes towards in-laws or extended family. All this has contributed to the fracturing of family relationships.

Now let us look at the damaging effects of the electronic communication media such as WhatsApp, or social media apps such as Facebook. While they used to unite family members who were separated by distance or who lost touch over time, they now often help to break them up; it is indeed an extraordinary paradox!! With the remarkable widespread of social media sites, homes have become unfenced and privacy has been eliminated from the lives of individuals and families. The secrets of many homes have become open to all, and the details of their private lives are published, causing many problems at the family level, such as divorce and marital disputes.

According to various studies and reports, these sites, are primarily responsible for the high global divorce rates. Taking a look at some of the figures highlights the magnitude of the problem. In Palestine, Sharia courts pointed out that half of divorce cases take place before the wedding party, and specialists refer several reasons for this; most notably the online communication. According to statistics published in 2016, the last three years witnessed a significant increase in the number of divorces in Jordan, which increases each year by over 1000 cases from its previous year, noting that the modern means of communication, Facebook, WhatsApp, are the most prominent reasons for the rise in divorce cases. Studies indicate that communication sites caused 50% of the divorce cases in the UAE. The Family Guidance Section in the UAE estimates that marital disputes increased by more than 5000 cases in 2015, of which 50 to 60% are related to electronic websites, and 1,000 of them ended in divorce.

These frightening statistics and figures show how these sites and applications on smartphones have portended family disputes for those who allow them to possess their lives. This addiction can also make parents fail in the performance of their duties towards their children in education, guidance, giving them the necessary affection and in listening to them and their problems which may lead children to dangerous turns and make them behave wrongly.

In terms of spouses, this addiction will lead to neglect and poor communication between spouses and their failure to perform their duties towards each other; it widens the gap between them and increases the scale of the problems in marriages.

On the other hand, these sites and apps have facilitated the extramarital relationships between men and women, and in the absence of piety and fearing Allah (swt) – it led to high rates of infidelity, which is one of the main reasons for high rates of divorce as confirmed by the Courts’ records.

This is the tip of the iceberg of the poison and malignant ideas bombarded by the media upon the sons and daughters of the Muslims, which seek to corrupt the Ummah by planting Western concepts and distorting Islamic concepts, and by presenting the Western lifestyle as a distinctive lifestyle to be followed. It should also not be forgotten that western governments impose their influence upon the Muslim countries through using the media. It is an important colonial tool!!

Therefore, we must stand against these influences of the media and the corruption and immorality it broadcasts and promotes, whether in dramas or movies or music, or the electronic communication, the social media. We must deal with



them seriously and carefully and we must not leave the sons and daughters of the Muslims as tools in their hands or an easy bait for the regimes' media mouths. We, therefore, call on all the Muslims to take their part in caring for their families and protecting them from all that corrupts and poisons them, Allah (swt) says in Surat At-Tahreem, verse 6:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ﴾

“O you who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe.”

We should also account the governments of Muslim lands for their role in supporting the existence and spread of such media in our Muslim lands. We must raise our voice on their subjugation to Western powers and their following of their policies. May Allah (swt) protect this Ummah from all evils and raise it high, Aameen.

Sara Feroz

Member of Hizb ut Tahrir



Talk 4: Domestic Violence: The Reasons and Means of Protection from an Islamic Perspective

(Translated)

In the Name of Allah, The Beneficent, The Merciful, and the best of prayers and salutation to the best of Messengers,

It's natural for any Muslim to adopt the term "domestic violence" considering that the family environment must be safe for all of the members residing in such social institution, and that cohesion, understanding, reciprocate compassion are the connection between its members. However, the widespread of this phenomenon and its reasons around the world, especially in the West, led to an outbreak to the Islamic world. In the year 2013, the WHO conducted a study in collaboration with the College of London for Hygiene and Medicine in the Tropical Areas and Medical Research Council, based on the data collected from more than 80 countries. The study showed that third of the women, almost 30% of the total amount of women of the world, who have started a relationship have actually been a victim of physical or sexual abuse by their partners. In addition, the percentage of murder crimes committed against women by their partners has reached 38% worldwide.

In this framework, protocols, international agreements, laws, local regulations, initiations, conferences, workshops, training programs, sensitizing programs, and meetings held under the supervision of the Ministries, government organizations, non-government organizations, legal organizations, women organizations, and others varied in order to control the phenomenon of domestic violence. The UN has also relied on open-ended principles which it embraces in its international bills, such as the Universal Declaration of Human Rights, the Universal Pledge for the civil, political, economic, social, cultural rights, the Child's Right Agreement, and the Agreement for Eradicating all forms of Discrimination Against Women in order to enforce advertisements and decisions emanating from its various committees and to make its recommendations mandatory in the countries of the Islamic world. Cunningly, the General Assembly of the UN related domestic violence directly to the violence targeting women, so it stressed on the countries to utilize all possible means in order to eradicate this, support the researches, collect data, categorize the statistics pertaining to the widespread of difference forms of violence against women, especially those related to domestic violence, and encourage the researches about the causes of this violence and their nature, danger, repercussions, and how effective the measurements taken to stop it and protect those being inflicted with it.

This is what happened exactly in most of the Muslim countries where work is ongoing on conducting studies meant to follow up with cases of violence against women, such as domestic violence, and spreading these studies on the media in order to pave way for the laws and regulations aligned with the international requirements and standards.

For example, in Tunisia, a periodical for personal status was published in the year 1956 and it included rules pertaining to some of the family affairs, and many people considered it a win for the women which increased her status and made her shine over the other women in the Arab world. This periodical was edited in the year 1993 to replace Chapter 23 which states the obligation of the wife to obey her husband in his orders to become: "Each of the spouses must treat the other with goodness, be decent in their treatment, and avoid inflicting any harm towards the other." For the first time in the year 2006, the celebration of the International Day of Eradicating Violence against Women commenced. Then in the year 2007, a national strategy was announced for combating violent behavior within the family and the society, and its implementation was supervised by Women and Family's Affairs Ministry with the participation of several public, organizational, and media institutions. Even so, the first census conducted by the National Registry for family and human growth (a generic establishment following the Health Ministry), within a cooperative program between the registry and the Spanish Agency for the International Cooperation and Development in the year 2010 with regards to violence against women via a sample representing the Tunisian community involving 3873 women ranging in age between 18 and 64 years showed that the family environment is one of the most places where a women would be subject to abuse of all sorts, and it is her partner (husband, fiancé, or boyfriend) who is inflicting financial abuse in 47.2% of the cases, psychological abuse in 68.5% of the cases, sexual abuse in 78.2% of the cases, and economical abuse in 77.9% of the cases. Lawyers, experts, and specialists denote the reason behind this is the failure of the law in solving the phenomenon of abuse in Tunisia. Thus, a law has been worked on and passed in relation to the eradication of abuse against women which was approved on the 26th of



July, 2017 and came into application since the 15th of February, 2018 after pressure from the “Civil Society” organizations and feminist organizations under the pretext that this law will guarantee the protection of the victims of abuse, especially domestic violence. Some people considered this law to be a legal revolution because they presumably think it will be able to: firstly, protect from abuse, secondly, protect the female victim, thirdly, incriminate abuse, fourthly, take care of the women who are the victims of this abuse.

In Egypt, even though there is a constitutional commitment to Article 11 from the Egyptian constitution in the government’s protection for the women from all forms of abuse, researches stemming from the regional center of researches showed that domestic violence is the forefront form of abuse in the Egyptian society, whether against the mother, wife, or daughter. The results of the census for the economic cost of the abuse against human beings as revealed by the central agency for mobilization and statistics show that the percentage of the husband’s abuse is unprecedented, where about 46% of the women in Egypt (ranging in age between 17 and 64 years), inclusive those who were married, witnessed some sort of abuse by the husband, whether psychological, physical, or sexual abuse.

In Turkey, according to a poll conducted by a prestigious Turkish university in the year 2009, around 42% of women above the age 15 and 47% of the women in rural areas suffer from physical and sexual abuse by their husbands or partners in some point of their lives. This is even though Turkey scores the top chart of the countries in providing civil methods to provide protection from domestic violence by introducing the law of protecting the family (number 4320) in the year 1998, edited in the year 2007. This law sets a system of protection where the victims of abuse on the hands of any of their family members, as long as they live under one roof, whether male or female, comes forth in order to sue directly or via a general deputy in order to be granted a trial in the family court. This is in addition to the law of the municipalities which are meant to support every municipality with a capita of 50,000 people with shelters for women and children in order to combat domestic violence.

These percentages are just an indication for the failure of the legal shields in various Muslim countries in solving the real causes which lead to domestic violence and in presenting the correct methods to stop this phenomenon from becoming widespread. This is due to the confusion of the definition of domestic violence which exceeded its literal meaning – being the harm inflicted on the children, the spouses, the elderly, or any of the other family members residing in the same house – and was originally related to abuse based on discrimination; thus, meaning that it was originally dealt with as lack of equality between the two genders according to the humane approach. Therefore, the Islamic Sharia rulings pertaining to the social system were categorized- since it goes against their secular and liberal concepts especially the concept of freedoms and equality- under the category of domestic violence. This is due to the Islamic Sharia laws attesting to, according to the opinion of the legal and international institutions and organizations, the priority of the man, his authority, and his sole decision in managing the family. In the meantime, the woman has been ignored to enjoy her rights as they consider that she has the same responsibilities as well. As such, they advertise that the Islamic inheritor allows for a complete patriarchal environment which marginalizes woman, demeans her, and rebukes her financially. They justify this with the example of the man’s authority over her and her financial commitment with him or preventing her from an equal share of the inheritance with him, and ethically, such as the ruling on polygamy or divorce being in the hands of the man, or sexually, such as forcing her into intimacy without her will, or early marriages, etc. These are some of the inappropriate accusations which confuse the pure understanding of these Islamic laws and delude the foundations based on them. That is why the 4th Amendment from the Declaration of Eradicating of Abuse against Women (in December 1993) was publically calling for incriminating abuse against women and not allowing countries to justify it through any custom or tradition or religious rites in order to dodge its commitment to eradicate it, and that was through publically letting go of the Islamic moral values and reference.

We should not forget about the role played by the wave of feminism and secular intellectuals who consider abuse targeted against women as the result of the policy of discrimination imposed on her and her lack of power and control within the family in addition to the cultural and religious customs which chain her freedom and limit her choices in life and her opportunities in the society. They paint an image that her obedience to her husband is weakness and defeat, and since he is the head of the family, it excludes her from the decision-making. Also, they negatively portray some of the Islamic rules such as allowing light hitting in the extreme cases (i.e. the woman’s deviation):

﴿وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنْ أَطَعْتُمُ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾

“But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.” [An-Nisa:



34], forbidding fornication and abortion, marrying to a non-Muslim, travelling without a Mahram, insisting on the dowry to be paid, being obligated to wear the Sharia clothing, forbidding the woman from showing her beauty to foreign men, forbidding her from mixing with the men without a need as stated by the Sharia, seeking permission from the husband before going out, attesting to the husband's authority, referring the newborn's name to his father, and accepting that the man's testimony is equal to two women's testimonies. There are also other rules upon which they claim they present as an obstacle to the role of the woman in the family and the society; these rules have maltreated her, and they have placed like a hierarchy in the relation of power between the woman and the man. Therefore, they believe it is necessary to replace all these concepts with what aligns with their definition of equality, freedom, and enablement in order to close the gap between the opposite genders! However, the one who contemplates and ponders upon the Sharia texts fully knows that Islam did not view the woman and man from a preference perspective; Islam did not favor one over the other in order to make them equal and it wasn't unjust to any of them in order to make it just; it rather did not ever present any standard of discrimination between the opposite sexes or equality between them; rather, The Legislator distributed the roles and their types in a fair and just manner according to the view of what is cohesive with both of their instincts, specialties, and natures.

Hence, it became incumbent upon us as Muslims to refuse all of these allegations and refute them since all of these erroneous reasons are merely weak excuses which aim to delude us that the ever spreading domestic violence is due to the Islamic Sharia laws in order to strip the Muslim from his Aqeedah and push him to adopt the Western thought which emanates from the Capitalist ideology.

The best thing for those who want to present solutions to the problem of domestic violence is to rethink and rebuild an enlightened view through deep thorough research in the root causes which led to this problem and solve it, and we mention some below:

- Discharge the adoption of the liberal freedom values and the non-Islamic concepts which came from minds free from the restraints which build the relationship between the woman and the man based on whims and desires and removes the concept of being judged by The Creator, and this is what glorified the individuals' disposition, encouraged selfishness, and gave birth to hostile behaviors due to the conflict of interests, thus, resulting in the division of the family, repulsion, and cracks in the relationships between its members. In addition, these freedoms advertise the achievement of the biggest share of personal fun and ecstasy even if it meant doing lowly actions, drinking alcohol, and abusing drugs. It is known that the effect of these does not only pertain to the addicted person, but it surpasses him through his fluctuating mood and inability to control his behavior in harming the people closest to him. Also, letting these freedoms go wild leads to the lack of trust between the spouses, uncontrolled jealousy, and an electrified atmosphere, thus, leading to resorting to the language of violence as a reaction.

- Demeaning the status of women and devaluing her position in the society by objectifying her and selling her off, as barely any commercial advertisement does not plaster a half-naked woman on its posters or showing a part of her body next to a product in order to advertise it or exploit her femininity in shops, clubs, or coffee places... What this greedy commercial view obligated on the woman and placed immense pressure on her under the pretext of catching up with the man and become financially independent is simply abuse and humiliation against her by depriving her humane value, burdening her beyond her capability, and encouraging her to walk upon the path of prostitution and immorality. In addition to these rotten practices and customs and wrong inherited traditions in some areas which do not relate to Islam in any form, they deprive the simplest rights for the woman just as education, divest her right in stating her opinion or marrying her off without her will, or leaving her out of the inheritance, and other behaviors which portray that the man's authority in leading his family is the standard which shows his masculinity and his right to do whatever he pleases whether it was allowed or prohibited, all whilst forcing the woman to accept that since he's the head of the family, thus, creating an environment full of abuse in his treatments.

- The absence of a clear idea of the rights and responsibilities placed for each side in the marital institution, and the absence of a system of distributing the roles denoted to each person in it, and the intertwining of the roles, creates an atmosphere full of stress and conflicts. The lack of solutions which is needed to revive the balance in the family will definitely lead to constant arguments.

It is Allah's favor upon mankind that He (swt) placed limits and basis for the familial relationships which also play as precautionary procedures forting the Muslim family with a fence of immunity against domestic violence, and this is what

Islam guided to in order to create a safe familial environment:

- Build Taqwa in the souls of the people, so whoever achieves that, will realize the obligation placed upon him and is aware of his Lord in private and public. The Rasuul (saw) said:

«مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

“Any governor in charge of Muslim subjects who dies while acting dishonestly towards them will be excluded by Allah from Paradise.” (Narrated by Muslim). This Hadith is an evidence to the magnitude of the responsibility placed on every regular governor and man with his family, especially that he maintains their rights, fulfills whatever he needs to for them, and treats his wife and children well. Also, the woman is responsible for her house and responsible for those who live with her. Taqwa is the regulator for the areas of inclinations, whims, and desires which these familial relationships go through. With Taqwa, the person remembers that he is a creation of The Creator and His servant, so he will be punished for disobeying His orders, and he will be rewarded when he follows the right straight path.

- Correcting the view on woman from an Islamic perspective and establishing the special status and the prestigious ranking to those whom Allah (swt) and His Rasuul (saw) made special. Accordingly, the Rasuul (saw) made good treatment of the wife, children, family members, and relatives from the best of deeds and those which bring them closer, and their doers are the best of people as the Rasuul (saw) said:

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا مِنْ خَيْرِكُمْ لِأَهْلِي»

“The best of you are those who are best to their family, and I am the best of you to my family.” (Sahih by At-Trimidhi and Ibn Majah). Islam prioritized caring for the woman since her birth, so it made the good upbringing and nurturing a door for her parents to enter Jannah, as reported by Abdullah ibn Abbas, may Allah be pleased with them both, said: The Rasuul (saw) said:

«مَنْ وَلَدَتْ لَهُ ابْنَةً فَلَمْ يَنْدُهَا وَلَمْ يُهْنُهَا، وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا -يَعْنِي الذَّكَرَ- أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ»

“Whoever has a daughter born to him and he has not buried her nor insulted her, and did not favor his son over her, Allah will allow him to enter Jannah due to her.” (Narrated by Ahmad, corrected by Al-Hakim). If she grew up, she’s guarded and taken care by her guardian; he’s protective of her, and he protects her from any harm. If she gets married, she is valued and honored and her husband ought to treat her well, be good to her, and be gentle with her. Allah (swt) says:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

“And live with them in kindness.” [An-Nisa: 19], and the Rasuul (saw) advised all goodness for them as he (saw) said:

«اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا»

“Act kindly towards women” (Narrated by Ibn Majah). He (saw) also called upon the husband to be offensive to the wife, and to overlook her shortcomings, and to appreciate her virtues so that life becomes better:

«لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ»

“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.” (Narrated by Muslim). In addition, the Master of all of creation (saw) prohibited hitting women since it leads to a repulsion opposite to the needed good treatment in the marital life, as he (saw) said:

«لَا يَجْلِدُ أَحَدُكُمْ امْرَأَتَهُ جَلْدَ الْعَبْدِ ثُمَّ يُجَامِعُهَا فِي آخِرِ الْيَوْمِ»

“None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day.” (Narrated by Bukhari). If she was a mother, obeying her is directly proportional to the right of Allah (swt), and lack of gratitude and obedience to her and maltreating her is described as disbelieving in Allah (swt), as Allah (swt) says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.” [Al-Israa: 23]. Our honorable Messenger (saw) advised us to treat our parents kindly, and he said: “Your mother... your mother... your mother... then your father” in order to honor them and acknowledge their rights.

- Prohibiting the sexualization of women and combating the view on women as inferior as if she is merely a body and a

commodity, and it was prohibited to consider her as a readily available sexual object; rather, she should be protected from this degradation and humiliation. Therefore, it was necessary to obligate the women to the Sharia clothing, prohibiting the wearing of make-up in front of foreign men;

- Organizing the relationship between the man and woman, prohibiting secret meetings, prohibiting women from mixing freely with foreign men, and making sure there is no special atmosphere that might lead to illegal relationships or doubtful behaviors which could lead to inciting jealousy, rousing doubts, shaking trust issues, and referring to abuse. Also, Islam obligated upon the male and female believers to lower their gaze and preserve their chastity so that these two become the strong foundation of a healthy relationship between the man and woman based on respect and a shared life rather than viewing it as masculinity verses femininity;

- Managing the family is a way emanating from organizing the roles within the family and distributing them in a synchronized manner which guarantees lack of conflict. So, it is important to raise awareness of the rights and responsibilities of every family member, realize the greatness of the responsibility placed upon them, and prepare to carry it with room for dialogue and taking opinions into considerations. This leads limits the possibility of raging disputes and tussles which shake the security of the family;

- Establishing the marital life's triangle: repose, amity, and mercy. Allah (swt) says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكَرُونَ﴾

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [Ar-Rum: 21]. The wife is the sanctuary of the husband where he finds comfort and feels safe with, and vice versa. If the husband loves her, he will treat her nicely, and if he hates her, he will treat her with mercy rather than oppressing her. It is also important to cement the correct concept of the man's authority that it is an entire blessing from Allah (swt) on the wife in particular and the family in general. Through this authority, the man is obliged to perform two very important tasks: caring for his family in what is best for it such as spending on it, managing it, maintaining it, and preserving it, and protecting by providing safety to the members of his family and stopping any harm against it, as he is obliged to stand up for them even if it calls for risking his life, and the Rasuul (saw) said:

﴿مَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ﴾

“Whoever is killed protecting his family, he is a martyr.” (Narrated by At-Tirmidhi).

- Allowing divorce to occur even though it is the worst Halal action as Islam made it Halal in order to the state of familial tension and a path for a separation between the spouses in a good manner if compatibility failed. Divorce requires the letting go of the spouse in the best way possible without any harshness or abuse after all methods for reconciliation have been exhausted, and when it becomes impossible for the spouses to continue living together.

In the end, we say that The Creator (swt) knows what He has created and He knows what's best for His creation, and whatever He brought from divine laws and rules are just a guidance an mercy to mankind, and with them the Muslim family is maintained and put on the right path. However, if we stepped away from these strong foundations, it will lead to wretchedness and misery of the family members: men, women and children alike, and the loss of the leadership compass, the widespread and severity of domestic violence, and the paralysis of all life's requirements which the person needs inside the family, such as lack of security and absence of comfort and peace of mind, and this will definitely lead to the family's disperse and breakdown. Allah (swt) says:

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

“And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].” [Taha: 123]

Hajar Al-Ya'qoubi

Member of the Central Media Office of Hizb ut Tahrir

Talk 5: Countering International and National Agendas against Islamic Family Laws

Wilayah
Lebanon

(Translated)

I greet you with the greeting of Islam, Assalamu Alaikum wa Rahmatullahi wa Barakatuh,
Allah said in His Holy Book, after Bismillah ar-Rahman ar-Raheem:

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

“And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say; “Surely Allah’s guidance, that is the (true) guidance”. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper” [Al-Baqara:120].

Honorable Sisters:

The so-called women’s issue is one of the issues that the West adopts in spreading its civilization and concepts, especially in the Islamic world. So, they set the goals, drew up the plans, determined the means, and assigned large sums of money in order to impose their secular democratic model, which focuses on the elimination of the cohesive Muslim family, with a view to disrupting the pillars of society in the Islamic countries and the fragmentation of family ties, and ensuing spreading the Western concepts with all their decline in values, ethics and behavior, as in the Western societies, leading to destroying the society in the Muslim countries, and this is what they seek.

And after the West used to deliberately cover the concepts of Kufr with an Islamic facade for the ease of being accepted by Muslims to be planted in the Islamic life as Islam, it has recently shown its concealed hatred openly and arrogantly to declare relentless war against the provisions of the Islamic religion without any equivocation or falsification. So, it focused on important and dangerous titles to prepare for its victory over the provisions of Islam, such as the renewal of religion, developing religious discourse and amending the divine rules to conform to their claims with modernity and novelty, especially those relating to the Muslim family by directing their poisonous arrows towards Muslim women and their original role and chastity because they understand the importance of the role of women in the family and society life. To carry out their plans to strike Islam and eliminate it in the hearts of Muslims, it was necessary to reach out to woman and remove her from her primary role of being a mother, a wife, and a begetter of men, the pious, conscious and knowledgeable about her Deen and her very existence and a maker of heroes.

Accordingly, America and the so-called «United Nations with its organizations» have adopted this by all means: several international conventions and declarations have been concluded, such as the Convention on the Political Rights of Women in 1952, the Tehran Declaration on the Rights of Women in 1968 and the Declaration on the Elimination of All Forms of Discrimination against Women (CEDAW) in 1979, as well as a series of international conferences on women in order to consecrate and implement the conventions. The first conference in 1975 (International Women’s Year), held in Mexico City, calling for equality, development and peace. The Copenhagen Conference on Women in 1980, the Nairobi Conference in 1985 and the Population and Development Conference held in Cairo in 1994 which called for access to sexual and reproductive health services, including birth control. Then the Beijing Conference in 1995, and the Netherlands Conference in 1999, where they legalized homosexuality, safe abortion and the practice of adultery under the name of sexual freedom for adolescents!!

From these international conferences, regional conferences have also emerged; each discussing women’s issues such as: women and information, women and education, women and the family, women and development, women’s economic empowerment, and other topics designed to mislead the woman who is part and parcel, rather the bedrock in the integration and cohesion of the family. We should not forget the various organizations such as UNICEF, UNESCO and UNIFEM which have focused on the concept of «gender», which is an explicit call to homosexuality through absolute equality between men and women and the abolition of all congenital differences between them, even the biological ones, denying the saying of the Almighty:



﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ﴾

"O mankind, indeed We have created you from male and female" [Al-Hujurat:13].

They have also focused on the concept of early marriage, mixed with reproductive culture, which led to a high percentage of spinsterhood and the prevalence of obscenity and vice.

And of course, all these organizations, associations and conferences have been generously funded by the International Monetary Fund, the World Bank and Amnesty International not for love and generosity, but for the reason explained by the Holy verse:

﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّن رَّبِّكُمْ﴾

"Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord." [Al-Baqara:105].

If we look, my sisters, at the situation of women in the countries of those who claim to carry the flame of their liberation in our Islamic world, we see the dire situation that women have reached in their secular democratic system. This is reflected in documented statistics which there is no space to be mentioned here but can be limited to some examples in America only as it is the apex of the so called Western civilization, where 74% of the poor elderly and homeless people are women and 85% live alone without any helper or assistant!! From 1980 to 1990, almost a million women were engaged in prostitution in America. According to the International Labor Organization, at least 100,000 children are used as prostitutes each year as part of the \$ 9.8 billion US sex trafficking industry.

According to a report on CNN in November 2017, a total number of 249,078 children were born to women aged 15–19 years. Here, they do not attack the illegitimate relationships in their country of this age group that they considered to be young for early marriage in the Muslim world - despite the foundlings and young single mothers that result from it - while we see it to be the top agenda of women's organizations in our Islamic countries!!

In the year 2000, families with unmarried people comprised 48%, the percentage of unmarried fathers was 35% and unmarried mothers 42%. One million female minors in America were pregnant outside a marriage, and 400,000 of them undergone abortion. More than 50% of males and 1.5 million women have practiced homosexuality. This is just the tip of the iceberg of the results of their democracy and freedoms; the life of chaos and social disintegration that they live and want to export to us by all means.

So, is this how, my dear sisters, the advancement of women and their families take place? Or is the purpose behind these projects and conventions to gain access to the social life of Muslims and to destroy the Muslim family by corrupting Muslim women and thereby corrupting the entire Muslim generation?

I think that the answer is clear, and unfortunately a large part of their goals and plans were achieved!! It is not hidden from the observer of the status of the social life in the Islamic world the bad and extremely precarious conditions in which the Muslim family is going through, and the turmoil and anxiety that almost surrounds it in every aspect of it.

Yes, this is the case of a coalition and meeting, and this is what the family today is; divided and lost because of the legal amendments and political measures that affected our family life in all its aspects, starting with marriage, the solemn covenant, and ending with birth control. In Egypt, President Sisi stressed on 30/9/2017 the need to preserve minor girls from the phenomenon of marriage, which led the People's Assembly to enact legislation to ban marriage before the age of 18. Moreover, the Organization of Justice and Development - a non-governmental organization that operates in accordance with the principles of the Universal Declaration of Rights Human rights and international human rights legislations issued by the United Nations - called to enact strict legislation to raise the age of marriage for males and females to 20 years in addition to the enactment of a law to criminalize early marriage and criminalize minors or customary marriages. And to address what they call the danger of population increase in Egypt and the increase in birth rate, this national organization has suggested to pass a law and legislation prohibiting family from having more than two children for 10 years, with the third child not receiving support or free education, whereas the Shara' urged for marriage to reproduce and beget and increase the human type due to the saying of the Messenger of Allah (saw):

﴿تَنَاجَوْا تَكَثَّرُوا تَنَاسَلُوا فَإِنِّي مَبَاهٍ بِكُمْ الْأَمَمَ يَوْمَ الْقِيَامَةِ﴾

"Marry and beget children for I'll be proud of you before the nations on the Day of Resurrection".

In Tunisia, the Ministry of Women and the Family has lifted the reservations to the CEDAW Convention, which contravenes

many of the Shara' provisions which are known by necessity in religion. It issued a law permitting a Muslim to marry a non-Muslim while the Shara' forbids this type of marriage in a clear and explicit text in His (swt) saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

"O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them." [Al-Mumtahina:10].

Even the divine rules of Nafaqah (maintenance) were not saved; the judiciary issued an exceptional ruling that obligated a mother to take care of the Nafaqah of her children after divorce from her husband as a contribution to the Nafaqah of her children who are in the custody of her ex-husband!! While the Shara' does not oblige a woman to give Nafaqah even if she is capable of it but enjoined it on her male guardian. That Nafaqah is the right of women over men and not a favor from him, she takes it honored and cherished. The Almighty said:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفْسِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

"Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease" [At-Talaq: 7].

And He said:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾

"Upon the father is the mothers' provision and their clothing according to what is acceptable." [Al-Baqara: 233]. This is in addition to preventing polygamy and giving women the right to divorce a husband without a legitimate reason.

In Sudan, Nafaqah cases are considered one of the most prevalent cases in the Sudanese courts, amounting to 70 Nafaqah cases per day due to the lack in the Sudanese personal status law of 1991, which is based on non-Islamic basis, of binding articles that facilitate the collection of Nafaqah from the husband, resulting in a real suffering experienced by the divorced woman and her children.

In Jordan, a Supreme Council for Population was established with the aim of reducing reproduction and begetting through birth control and infertility under the pretext of improving the economic conditions of the population and linking poverty and unemployment to family growth, while an official report was issued in 2004, indicating that the reproductive ratio in 1976 was (7.4) and it recently reached (2.1) while, unemployment, poverty and annual budget deficits are on the rise. The popular and union movement that has recently occurred is the best proof of their incorrect linking of the economic crisis with the increasing birth rate in order to mislead the public opinion and to divert it away from accounting the state, because it is the one which produced this deplorable reality as a result of the application of the capitalist economic vision in Muslim countries!!

In Turkey, Turkish President, Recep Tayyip Erdogan, said in a speech during his participation in an event organized by the Ministry of the Family on the International Women's Day that it is necessary to update the provisions of Islam, noting that Islam cannot be applied with rulings issued 14 or 15 centuries ago, and that the application of Islam differs according to place, time and circumstances and here lies the beauty of Islam in his opinion!! This is reflected in the laws of marriage in the country, which are conducted in civil courts in addition to the abolition of polygamy officially since 1926, while the Shara' allowed polygamy by His (swt) saying:

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ﴾

"Then marry those that please you of [other] women, two or three or four." [An-Nisa: 3].

So, my sisters, the dictates of Western organizations have met with the employment of governments and regimes, and the dupery of many of the women's movements and associations that have existed only for corrupting. The result was programs and projects advocating the liberation of women and their equality with men, in addition to legal amendments that aim to eradicate the remaining Islam in family relations, rather, to distort Allah's laws in the eyes of all Muslims. These puppet regimes began to achieve the outcome of the international conventions and to occupy the Muslim women with issues and they deluded them that they are fundamental and essential to the elimination of injustice, after they had deluded that this injustice is coming from the



provisions of Islam. So, they enacted laws attacking Allah's limits to make adultery permissible, and they distorted Allah's rulings in divorce, inheritance, polygamy and mixing, and changed the Shar'i marriage to a civil marriage, permitted the marriage of a Muslim woman to a Kaffir and gave the Muslim the right to marry his sister in breastfeeding. In addition to manipulating the legitimate waiting period of divorce and criminalizing and combating early marriage as a legal offense of human rights punishable by law, as well as encouraging pregnant women to have abortions and consume birth control pills, up to carrying out measures to implement the birth control policy in order to reduce the high rate of growth in births, which is becoming a terrible concern for the West. In addition to the absence of affection, mercy and tranquility between husbands and wives, the obedience of children to their parents, and the ties of relationship between one family. Along with the negative consequences of these poor conditions of divorce, tearing apart the family, dispersal of its members and other problems such as the invasion of free mixing in the lives of Muslims, repletion of nursing homes with elderly people, and the spread of women who are naked even though they are wearing clothes and exhibiting their beauty and decorations, etc... In short, the follower of the family of Muslim finds that corruption has been spread and manifested openly and publicly. The family has become a mixture of Islamic and Western ideas, and more often than not, the ideas of Kufr predominate in the absence of the nurturing mother, whereas the ideas and concepts of Islam are being secluded in the corner of alienation from its members. Allah says:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned, so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." [Ar-Rum:41].

Honorable Sisters:

What we have said reinforces what we are trying to show that it is surprising and even outrageous to understand that these conferences and conventions, which apparently are part of the development projects and the empowerment of women while in fact they are part of the West's relentless attempts to divert the Muslim woman from her path which is drawn by the Creator of the universe, man and life, and to intensely corrupt the interconnected Muslim family based on the provisions of the Lord, as it is well known that the articles and provisions of those international conventions have been developed and enacted only to eradicate the provisions of Islam from the lives of Muslims, especially with regard to their social life system, which has to some extent retained some provisions of the true religion. To emphasis, article 2 of the CEDAW stipulates that "States parties shall abolish existing laws, regulations, customs and practices which constitute discrimination against women including those based on religion and replace them by international laws». As well as article 4 of the 1993 Universal Declaration on the Elimination of Violence against Women, states that «States should condemn violence against women, and should not invoke any custom, tradition or religious considerations to renounce their obligation to eradicate it, and should pursue by all means possible and without delay a policy aimed at eliminating violence against women «.

And so, my honorable sisters, we see how it is portrayed that all what women aspire to of security, safety and lifting injustice from them can only be achieved by removing the obstacle of religion, referring to the Islamic religion, because there is no other religion that regulates the life of all humanity but the Islamic religion. Consequently, they seek to replace legitimate provisions with international conventions and their clauses that claim to be concerned with women, their life and their families.

We conclude from this that all the initiatives that are being put forward today and the conferences that have been held and will be held are Western crusade maneuvers for disguising and fallacy, and they are doomed to failure, with Allah's permission, as long as there are watchful and conscious minds, hearts and eyes. Such a civilization and its evils must be eradicated, for it has only caused misery and hardship to all humanity, and not only to women, as they are lost on the spiritual side, extremely degraded in the moral aspect, and the social life is all in disintegration and collapse. So, there are no families, no households and no lineage and other negative effects of this civilization on its people, which we mentioned a small part of them as there is no room to mention them all and to stop at them.

Let us work on not make them continue in this destruction, either on their own hands or in the hands of the advocates of Westernization and sabotage. This happens if the Islamic Ummah remains steadfast in its Aqeedah and its red lines. We are Muslims, and our angle of viewing the small and large matters must be from the point of view of the Islamic Aqeedah only. Let's see what Islam has ordered us and showed us of provisions, so we follow them and act upon with. They are working with every effort to prevent the correct revival which will only be by a conscious generation of its Deen, aware of the fact that it will not achieve goodness, pride and prosperity but through an Islamic state governing by Allah's law and His provisions.

We, as Muslim women, must fight any secular call with an Islamic facade and any international decisions that tamper with all our affairs. We must weigh these false calls and corrupt organizations that they adopt with the scale of Shara' and the righteous religion so that we do not slip with our families into dangerous slopes. Allah says

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

“And whoever turns away from My remembrance - indeed, he will have a depressed life.” [Ta-Ha: 124]

And the Almighty says:

﴿فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

“Then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].” [Ta-Ha: 123].

Wa Assalamu Alaikum wa Rahmatullahi wa Barakatuh

Rana Mustafa

Member of the Central Media Office of Hizb ut Tahrir

﴿مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ
مِنْ خَيْرٍ مِنْ رَبِّكُمْ﴾

“Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord.”

[Al-Baqara:105].

Talk 6: Saving the Family through the Islamic Social System

Assalamu Aleykum wa Rahmetullahi wa Barakatuh...

Dear sisters...

When the Lord of the Worlds says,

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“We have certainly created man in the best of stature” [at-Tin: 4], He (swt) also asks,

﴿أَلَيْحَسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾

“Does man think that he will be left neglected/stray?” [Al-Qiyamah: 36] The reason for why societies across the world, including the Muslim societies, are struggling with a crisis that effects the harmony and unity of marital and family life are the egoistic, limited and harmful man-made systems, produced from stray minds.

“Family is the essence and foundation of society”. Society and family is comprised of women and men. Consequently, to ‘Save the Family’, we are in need of a system that effectively regulates the relationship between men and women in a beneficial and productive manner for the society which ensures healthy cooperation between the genders in the activities of life while also ensuring and safeguarding strong family units. It should also be a system which effectively organises the rights, roles and duties of each member of the family so that all responsibilities complement one another, ensuring that the family unit is strong and a place of tranquillity, happiness and comfort. This system is without doubt the Social System of Islam that is comprised purely of divine rules, which have come to prevent the corruption which is generated through the stray and limited human mind.

The consequences of not having a social system with effective laws and regulations are manifold. Free relationships between men and women led to chaos and huge problems, like a huge rise in extramarital relationships causing the breakdown of families; countless children who are born not knowing their fathers; an epidemic of teenage pregnancies and sexually transmitted diseases; hundreds of thousands of single mothers who struggle to bring up their children alone; and shocking levels of rape and other sexual crimes against women. Additionally, attempts to ‘equalize’ the rights, roles and duties of men and women under the flawed concept of ‘Gender Equality’, and subjectivity and lack of clarity in the responsibilities of the genders, led to confusion, competition and discord between husband and wife in marital and family life, which also contributed heavily to the tsunami of family breakdowns across the world, including the Muslim lands.

Today’s dominating capitalist, communist and socialist ideologies and regimes do not see the need to regulate the relationships between men and women. Capitalism rejects regulations in the interaction of the genders, believing erroneously that this is restrictive for society, and espousing instead that it should be based on liberties and personal freedoms, and enshrining the satisfaction of selfish individualistic desires, like materialism, hedonism and egoism. Individuals within societies molded with capitalist culture often regard marriage and having children as an obstacle to their material interests and instincts. As to communist and socialist ideologies; they not only abnegate the existence of a Creator but regard the created human as indifferent from any material item in nature. Communist China pursued the “single family single child” policy for over 35 years, in fear of being unable to provide for the nutritional and other material needs of a growing population. It sought to achieve development and progress through the castration of its people. In fact both the capitalist culturing policies as well as the communist castration policies only led to an extreme ageing of the population and to increasing social and economic problems. All their regulations had a negative effect on the institution of marriage and the family. With the absence of sound regulations, the human being living under these ideologies became the guinea pig of constantly changing views, laws and lifestyles.

In contrast, Islam is the only way of life and ideology that has a comprehensive social system that embodies a complete set of values, laws and limits which effectively regulate the relationship between men and women in society and organise their marital and family duties to create and maintain strong, harmonious family units. This Islamic social system is purely based upon the Islamic Aqeedah and aims at regulating the meeting between men and women to achieve cooperation between the genders in



society and a productive, beneficial and safe environment where the dignity of both men and women are protected, and which safeguards strong and tranquil marriages and families.

Healthy cooperation between men and women is neither achieved by allowing them to interact freely nor by secluding women from society. Rather it is achieved by the application of a set of laws and regulations which are based upon the correct view of the sexual instinct and which direct the fulfilment of the sexual aspect of the relationship that can arise between a man and woman to marriage alone. The Islamic social system is based upon this correct viewpoint – a viewpoint that embodies purity, righteousness and chastity which ensures healthy cooperation between the genders and protects the family unit, hence establishing tranquillity within societies and ensuring the continuation of the human race.

In liberal capitalist, communist or socialist societies, as well as non-Islamic eastern cultures the relationship between men and women is focussed on the sexual element and aspect of pleasure instead of the correct purpose of the sexual instinct which is preserving the human race. These societies regard the stimulation of the sexual desires as indispensable. Hence, they purposely create and offer various realities, means and materials in their societies which trigger sexual thoughts in order to excite the sexual instinct within men and women. Thus free-mixing in their homes, parks, roads, and swimming pools, or parties, the dating scene, clubs, movies, music, books, magazines, etc. which stimulate the sexual instinct are products of this view and seen as normal in these societies which are obsessed with the pleasure element of the relationship between the sexes. All of this is a significant causal factor of the “family crisis” in liberal, socialist and communist societies. Thus, the rational solution should be to eradicate realities which trigger the sexual instinct and evoke sexual thoughts in public life, and to instead direct society’s view on the sexual aspect of the relationship between men and women towards the correct purpose for its existence: procreation and marriage.

Dear Sisters,

For us as Muslims, our true concern and only reference should be the Islamic viewpoint. We as Muslims must consider the sexual instinct and the sexual aspect in men-women relations only in the light of the Qur’an and Sunnah. And we must embrace this correct perspective. When doing so we clearly see that the Qur’anic verses establish that the purpose of the existence of the sexual instinct is for procreation and marriage only, while the pleasure element that arises from the fulfilment of this instinct is natural but should be restricted to the framework of marriage alone. Furthermore, it should not be the focus of the view towards the relationship between men and women. Our Lord (swt) states the following:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind, Be dutiful to your Lord, Who created you from one soul, and from him created his wife, and from them both He created many men and women.” [An-Nisa: 1]

And He (swt) said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And among His signs is this, that He created for you wives from among yourselves that you may find tranquillity in them; and He placed between you affection and mercy.” [Ar-Rum: 21]

And He (swt) said:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ﴾

“And Allah has made for you wives of your own kind, and has made for you, from your wives sons and grandsons and has made of provision good things for you.” [An-Nahl: 72]

This is the viewpoint that the Islamic Social System is based upon, and its various laws effectively regulate the relationship between men and women so that the triggering of the sexual desires and fulfilment of the sexual aspect is restricted to marriage alone. Allow me to give you some examples Insha Allah:

1. Firstly, Islam orders every man and every woman to avert their gaze away from the Awrah of the opposite sex – the parts of the body that they are forbidden from seeing. Allah (swt) orders:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَرَىٰ لَهُمْ﴾

“Tell the believing men to lower from their gaze and guard their private parts.” [an-Nur: 30] And then He (swt) addressed the women,

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾

“And tell the believing women to lower from their gaze and guard their private parts...” [an-Nur: 31]

Islam also obliges the man and woman to avoid the look of lust and to look away when there is attraction to someone other than one's husband or wife. It has been narrated from Ali (ra) that he said, “The Messenger of Allah (saw) told me,

«لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ»

“Do not follow up the (first) glance with a second look. The first is permitted for you but not the second.”

2. Secondly, Allah (swt) ordered women to cover their entire body, except their face and hands in the presence of non-Mahrem men (men whom they can marry). He (swt) also ordered women to wear the Khimar (the headscarf) and the Jilbab (a one piece outer garment which drapes to the floor and which covers their home clothes, their adornments, and their entire bodies except their face and their hands) when they leave their homes and enter the public life. The Prophet (saw) said,

«إِنَّ الْجَارِيَةَ إِذَا حَاضَتْ لَمْ يَصْلُحْ أَنْ يَرَى مِنْهَا إِلَّا وَجْهَهَا وَيَدَاهَا إِلَى الْمَفْصِلِ»

“When a young girl begins to menstruate, it is not correct that anything should be seen of her except her face and hands up to the wrist.” [Reported by Abu Dawud]

And Allah (swt) says,

﴿وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ﴾

“[Tell them] not to expose their adornment except that which [necessarily] appears thereof. And to wrap their Khumar (headcovers) over their chests.” [an-Nur: 31]

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“Oh Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (Jalabeeb) all over their bodies.” [al-Ahzab: 59]

3. Thirdly, Allah (swt) prohibits the woman from beautifying herself (tabarruj) in the presence of non-Mahrem, which can incite the sexual instinct in men. Allah (swt) says,

﴿مَا ظَهَرَ مِنْهَا﴾

“[but] not displaying adornment.” [An-Nur: 60]

﴿وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ﴾

“And let them not stamp their feet to make known what they conceal of their adornment.” [An-Nur: 31]

4. Fourthly, Islam prohibited Khulwa - a man and a woman from being alone with each other without a Mahrem. Rasulallah (saw) said:

«لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ»

“No person (man) should be alone with a woman except when there is a Mahram with her.”

4. Fifthly, Islam attaches great importance to the segregation of non-Mahrem men and women in private and public life, prohibiting their socialising and allowing their meeting only for a reason specified by the Shariah such as trade, education, employment, medical treatment, political activities, keeping ties with relatives or carrying the Islamic dawah. The Messenger (saw) separated the men from the women when organising the lines of prayer. When the Prophet (saw) saw men and women mingling when they were leaving the mosque, he ordered them to separate and even made different entrances for men and women in the mosque to ensure separation. Abu Usayd (ra) narrated that he heard the Messenger of Allah (saw) say when he (saw) was coming out of the Masjid, and men and women were mingled in the road:

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ»

“Draw back! For you must not walk in the middle of the road; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it.” [Reported by Abu Dawood]. Ibn Umar (ra) said that Allah's Messenger (saw) said,

«لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ»

“We should leave this door (of the mosque) for women.” [Reported by Abu Dawood]. The Prophet (saw) also organised separate classes to teach men and women about Islam.

5. And finally, Islam prohibited displaying lewdness in society or sexualisation of the woman or man in society - whether in adverts, dramas, films, books, music or any other means! It also obliged chastity and prohibited any sexual relationship outside of marriage, as well as those actions which may lead to it – such as embracing, holding hands with or kissing non-Mahrem men. It also prescribed severe punishments for extramarital relationships, including the death penalty for adultery.

Alongside all this, Islam highly recommends marriage, as well as marriage at an early age which ensures fulfilment of the sexual instinct in the appropriate way and prevents the corruption that can arise in society due to delay or aversion to marriage. The Prophet (saw) said,

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

“O you who are young. Whoever amongst you who can afford to marry should marry, for it is more effective in lowering the gaze and guarding one’s chastity.” [Bukhari, Ibn Majah, Muslim]

Dear sisters, all of this maintains a pure relationship between the genders, ensures healthy cooperation between them, maintains the sanctity of marriage, protects family life and enables men and women to successfully focus on their ultimate goal in life, to please Allah (swt).

Dear Sisters,

The Islamic social system is not only vital in effectively regulating the relationship between men and women in society. It is also vital in effectively organising the roles, rights and responsibilities of men and women within marriage and the family unit in a manner which achieves tranquillity in marriage and harmony in family life and between family members, rather than confusion, disputes, division and neglect of each other’s rights. In contrast to man-made systems, the roles, rights and duties in Islam are neither defined on the basis of gender equality or freedom of choice, which create a harmful individualistic approach to family life, NOR are they defined upon non-Islamic traditions which deprive women of certain rights and activities that Islam provides them. On the contrary, Islamic marriage and family law are prescribed by Allah (swt) alone Who knows what is best for all members within the family structure - men, women, children, the elderly, and extended family alike. It is the fact that these rights and duties are divinely legislated in the Islamic social system that ultimately generated healthy family structures and a healthy society overall as seen from our history as an Ummah.

Münevver Ayaşlı Hanımefendi for example, an “Ottoman aristocrat”, and author (1906-1999), describes as following her experience as a child born into an Ottoman family (1906) under the Islamic rule of the Uthmani Khilafah: “I don’t believe that the beauty, purity and sincerity of Ottoman family life have existed anywhere else. The Ottoman Islamic life was life at the pinnacle of beauty. [...] If you ask me what Ottoman life was, I would answer that it was a beautiful, flower-embellished poem.”

This is the desired status of a family! A Muslim family should be like this beautiful embellished poem she speaks about! The harmony in this poetical family life arose from the fact that the various roles, duties and rights prescribed by Islam for men, women and children in marriage and family life were complementary to each other. Furthermore, distinct marital and family responsibilities are distributed to men and women according to the diversity of their nature and characteristics. In this structure organized by Allah (swt), the man is the guardian and provider of the family, while the woman is the manager of the household and caretaker of the children and has the obligation to obey her husband. Hence custody of the children is given to the woman, while in some circumstances men are given a greater share of inheritance than the woman since he is responsible for the financial maintenance not just of his wife and children but also many of his female relatives, while the woman has no duty to spend her wealth upon her family. Given that the work of the woman at home requires a great deal of her attention, effort and time, the Shariah has not required from her the responsibility of earning for her family but rather lifted this burden from her and made it an obligation upon the man. These differences in gender rights and duties do not reflect any hierarchy or superiority of the man over the woman. Rather they are simply responsibilities which ensure that all needs of the family life are taken care of effectively, and where each family member knows their duties, hence minimising disputes over duties, and providing a means to resolve disagreements effectively to prevent escalation as much as possible. Hence, these divine rules which govern the relationship between the spouses are the pillars of the Muslim family. Furthermore, both the man and woman are promised rewards from Allah (swt) for fulfilling their specific prescribed tasks within the family unit. He (swt) says,

«وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرَّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا»

“And do not wish for that by which Allah has made some of you exceed others. For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned. And ask Allah of his bounty. Indeed Allah is

ever, of all things, Knowing.” [An-Nisa: 32]

Dear Sisters,

It was this successful Islamic model for the organization of family life that led to those in other nations admiring the harmony of the Muslim family life. Edmondo de Amicus for example, an Italian traveller who visited the lands of the Khilafah in the 19th century stated, “The Turk is kind and just toward his family. He is generally more respectful of marriage and family ties than are Europeans...”, while La Baronne Durand de Fontmagne, French Ambassador to Istanbul in 1856, said: “Men behave like a very polite friend to their wives. Their respect toward their mothers is infinite.”

Thus dear sisters, it is obvious that if we as Muslims want to prevent the disintegration of our families, and if we want to achieve success in this world and the Hereafter, we must reject any western or eastern non-Islamic culture, values and lifestyles within our marriages, family life and society at large. We must re-embrace the Islamic values, laws and social system that will regulate the relationship between men and women correctly within a society, and that will effectively organise marriage and the family unit to achieve the tranquillity and happiness that we are all seeking in our families. This is the path to saving the family from destruction! And Allah (swt) says,

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ۖ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمًى﴾

“Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whoever turns away from My Reminder (That is, neither believes in the Qur’an nor acts on its orders) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [TMQ Ta-Ha: 123-124]

Zehra Malik

Member of the Central Media Office of Hizb ut Tahrir

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ۖ
وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
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“Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whoever turns away from My Reminder (That is, neither believes in the Qur’an nor acts on its orders) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

[TMQ Ta-Ha: 123-124]

Talk 7: Reclaiming Motherhood: The Importance of the Primary Role of the Woman as a Wife and Mother

Dear sisters,

Assalamu Alaykum Warahmatullahi Wabarakatuhu. I am pleased to be among you today at this blessed gathering; a gathering that is tied by the strongest bond – that of the Islamic creed, the knot that gathered us from across continents and oceans. Alhamdulillahladzi bi ni'matihatimmusshalihat... wassolatuwassalamu 'ala 'asrofilanbiya' Iwalmursalinwa 'ala alihiwasohbihiajmaiin...

Dear sisters, Allah (swt) says in Surah Al-Furqan, verse 74,

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

"Who are prone to pray: "Our Lord! Grant us that our spouses and our offspring be a joy to our eyes and do make us the leaders of the God-fearing."

This ayah sisters, teaches us how to have a great ideal as Muslim women.

I emphasize this part:

﴿وَجَعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

"and make us leaders of those who have Taqwa" to become **Imam al muttaqeen**– The tafsir of this verse was explained by Ibn 'Abbas, Al-Hasan, As-Suddi, Qatadah and Rabi' bin Anas as: "Leaders who would be taken as examples in good." Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship of their children and offspring, and their guidance to go beyond themselves and benefit others.

Sisters, this generation of leaders can only be realized if we as Muslim women adopt this Quranic vision, then optimize our role as pious mothers.

However, sisters, this modern life made this Qur'anic ideal very hard to achieve, because today's life is shaped and dominated by Western values that worship secularism and made capitalism its driver, so that the meaning of success in life is nothing more than achieving material pleasure, benefit and gain. The profile of successful women has become those who are well-established in their careers, financially independent and professionals. Today, the peak role of women only merely translates into the language of economics - that is how to produce materials and profits for capitalist businesses and increase revenue and taxes for governments. This is because capitalist states are dominated by the pursuit of profit and wealth over all other values in life. Hence, they place materialism and monetary gain over motherhood and the wellbeing of children and families. Capitalism pressured women to enter the workforce and to compromise or even abandon their vital role as mothers and homemakers – either due to the mass poverty caused by its flawed economic policies and laws, or by exploiting the language of feminism such as 'Women's empowerment' as well as promoting the lie that a higher status and a better economic life would come with greater female employment. Indeed, capitalism and feminism have worked hand in hand to systematically deconstruct the importance of motherhood and to disempower women from fulfilling this vital role.

This is why the true Quranic ideals of Muslim women have been crushed under these secular values. Many Muslim women do not have the focus anymore to raise children and have a family; rather they became individualistic and pursued materialistic goals while also ignoring the suffering of others. Hence, Capitalism preyed upon our noble Islamic vision of motherhood as Muslim women, dwarfing the ideals and narrowing the vision of Muslim girls to merely getting a job, as well as dwarfing the hope of parents about the future of their children.

Great Disruption on Motherhood

My dear distinguished sisters,

The flawed ideas of feminism and gender equality are easily manipulated by the greed of Capitalism. Although the feminist



movement has Marxists roots that are anti-capitalist, today it is symbiotic with the evil power of capitalism. This is seen from a recent term called “gender-capitalism” or womenomics. It is a term that suggests there’s a global nexus between the paradigm of gender equality with the new movement of global investment from a coalition of capitalist countries, financial institutions, NGOs and the UN which have focused towards investing in women and girls over the past decade. President of the World Bank, Jim Yong Kim, said in 2012, that more than 80 percent of the World Bank’s loans and grants, or a total of more than 28 billion US dollars, were allocated for gender-related projects. No wonder because since 2006 the World Bank has admitted that empowering women is “smart economics”.

Their motivation is none other than for the sake of economic growth amid the global financial crisis that shackles the capitalist countries and their financial systems, as stated by Adrienne Roberts, a researcher from the University of Manchester in the UK, who commented that the movement of Transnational Business Feminism tends to pivot with the global financial crisis shaft in 2008. Hillary Clinton, former US Secretary of State, also previously stated, “...Limiting women’s economic potential is for every country like leaving money on the table. It doesn’t make sense, especially when we are still struggling to grow our way out of the economic crisis.”

Clinton’s words reveal clearly the real motive of capitalist countries who have the heart to sacrifice their women because they view them as mere workers and the engine of economic growth, NOT as the mothers of future generations and an honor to be guarded.

Capitalism deliberately humiliates mothers to be merely workers, even low-level workers. According to the International Labour Organization (ILO) 2013 Global report, 43 million women have been hired as caretakers, cooks, housekeepers, and maids globally. It reflected a drastic increase of 19 million people employed as domestic workers over the last 18 years. Poverty and lack of welfare for millions of women in their countries forced them to leave their homes and their children to make ends meet. It is the global implementation of capitalism with its interest based financial model and free market system with its liberal principle laissez faire-laissez passer that has caused wealth to be concentrated in the hands of the few and consequently spread desperate poverty across the Muslim world and third-world countries. This has subsequently caused the mass feminization and migration of domestic workers, exposing them to exploitation.

These disruptions of motherhood has also spawned a fragile and troubled abandoned generation, as a high price paid for the nation that employs the mothers as the engine of economic growth. The Indonesian Child Protection Commission (2016) released data on millions of toddlers abandoned by their mothers due to working overseas. There are 11.2 million Indonesian children deprived of parental care and affection from their mothers due to their migration abroad for employment, while UNICEF data (2008) indicates that around 6 million children in the Philippines have been abandoned since their mothers became migrant workers. This also happens in China, where 61 million children below the age of 17 have been left in rural areas while one or both parents migrate for work. These abandoned children in China are ensnared with many problems like child trafficking, sexual violence, suicide, crime, and other social diseases, as studied by Li Yifei (2015), a Professor from Beijing Normal University.

Western capitalist countries were actually pioneering these social crises long before the East Asian countries, and it is from them that we can learn that “the death of the family” is not only driven by economic liberalism with its womenomics, but also by their social liberalism with its acute individualistic values such as enjoying the freedoms of single life rather than taking on the commitment of marriage and children, which has caused a massive health epidemic as well as harmed motherhood. These conditions radically destroy family life and have resulted in demographic deserts in various European countries and the US. On January 2018, the UK even appointed a minister for loneliness to deal with what Prime Minister Theresa May called “the sad reality of modern life” for too many people i.e. more than 9 million people always feel lonely and around 200,000 elderly people in the country have not had a conversation with a friend or a relative in over a month. This is the result of the changed face of the family structure in these capitalist liberal states.

It is also the real impact of the disruption of motherhood in capitalist secular civilizations which leads to “the death of thousands of family units” globally. This is a very dark portrait of human civilization nowadays which is far from the light and guidance of Islam. Remember Allah (swt) says:

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

“As for the one who disregards My message, he will have a miserable life, and we resurrect him, on the Day of resurrection, blind.” [Ta Ha, 20:124]

Envisioning Our Motherhood Duty

My dear sisters,

We have many dreams, but have we ever dreamed about how to excel in our primary role and important obligations as women as mothers and wives? Have we ever dreamt about our role in creating a distinguished and leading future generation for this ummah? Most of us become mothers without full preparation, just learning by doing, without sufficient knowledge. This is why we need to reclaim our motherhood ideals in our family as well as in our society, the ideal which is the enlightened Quranic vision to create the Imam al muttateen (the leader of those who have taqwa).

Indeed, we know the unrivalled status of honour and respect that Islam affords the mother. In one hadith, it is narrated that...

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوك»

A man once came to the Prophet (saw) and said, 'O Messenger of God! Who among the people is the most worthy of my good companionship?' The Prophet (PBUH) said: "Your mother." The man said, 'Then who?' The Prophet said: "Then your mother." The man further asked, 'Then who?' The Prophet said: "Then your mother." The man asked again, 'Then who?' The Prophet said: "Then your father." (Reported by Bukhari and Muslim)

Abdullah Ibn Abbas (ra), a companion of the Prophet (saw) and great Islamic scholar, once said, "I know of no other deed that brings people closer to Allah than kind treatment and respect towards one's mother." Furthermore, the rewards in the Akhirah for motherhood are huge. The Messenger (saw) said,

«إِنَّ لِلْمَرْأَةِ فِي حَمْلِهَا إِلَى وَضْعِهَا إِلَى فَصَالِهَا مِنَ الْأَجْرِ كَأَمْرٍ بِطِيفِ سَبِيلِ اللَّهِ، فَإِنْ هَلَكَتْ فِيمَا بَيْنَ ذَلِكَ فَلَهَا أَجْرُ شَهِيدٍ»

"The reward of a woman, from the time of pregnancy until birth and breastfeeding, is the same as the reward of the one on the path of Allah, and if a woman leaves this world during that time because of the hardship and pains of birth, she has the reward of a martyr."

As Islam outlines this vital importance of our role of motherhood as women, we need to have a complete understanding about the Islamic teachings regarding this. Islam came with various rules, some of which are particular to men and some of which are particular to women. It differentiated between men and women with regards to some of these rules and ordered them to accept what Allah (swt) has specially assigned for them. A Hadith of our Rasuul (saw) clearly shows the specifications of the family responsibilities of the husband and wife. He (saw) said:

«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا...»

"All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." [Narrated by Ibn Umar, and reported Sahih by Bukhari and Muslim]

The Sharee'ah therefore has made the woman a mother and a housewife (responsible over the home-life and care-taking of the children). That's why, sisters, Islam came to us with rules relating to pregnancy, childbirth, suckling, custodianship and the waiting period ('iddah). It did not grant men any part in that because these rules relate to us in our capacity as women. Thus Islam placed on the woman the responsibility of the child in terms of pregnancy, delivery, suckling and custody.

Therefore, these are our most important activities and greatest responsibilities as women. Hence, it can be said that the primary role of the woman is a mother and housewife because it is through this action the human race survives and because we are distinguished by this from men. That is why we also find that the Sharee'ah allowed us to break our fast in Ramadhan if we are pregnant or suckling a baby. Also, the Sharee'ah exempted us from praying if we are in childbirth, and prevented the man from travelling with his child from the country in which the mother resides, as long as the mother still has custody over the child. All of this is to facilitate the completion of our primary role, which is being a mother and a housewife. The Sharee'ah also obliges the man or the state to financially provide for the woman so that she does not have to be the wage-earner for her family, enabling her to focus her time and attention effectively on caring for and raising her children.

Islam therefore views the status of being a mother and wife as a vital role within society that should be fulfilled correctly, protected and supported always.



My dear sisters, as the female servants of Allah (swt), we need to therefore hold on tight to this great responsibility, and prepare our life to become the best mothers for our children. This Islamic view towards motherhood should also shape our priorities in life and how we organise our life. It should be clearly understood for example, that whatever actions we are charged with and whatever responsibilities are placed on us, we should continue in our primary responsibility as homemakers and caretakers of our children. We should not see it as secondary or of less importance to other ambitions in this Dunya; rather we should aspire for marriage and motherhood and it should take a central position in our life. And employment, pursuing our individual interests, nor any other action should make us compromise or neglect this vital duty – for as Muslim women we do not evaluate our success based on the capitalist ideal of the accumulation of wealth or material status or advancement in career but rather on fulfilling all our Islamic duties to the best of our ability, including being the best mother and wife. These points of great importance should also be understood clearly within our communities, the work environment and by the state.

Dear sisters, although the primary role of the woman is to be a mother and wife, she is not confined to this role or prevented from pursuing other activities, for we know that Islam also guarantees women access to political, educational and economic rights such as the right to work, be an employer, form contracts, invest her wealth and undertake the rest of the societal transactions. Rather it is a means for the man and woman to live in tranquillity with each other in marriage and so they can have children who are looked after and brought up in an effective manner to create a strong future generation and strong societies. Indeed, Islam as a value system has guaranteed women the ability to achieve their personal success as well as the success of their communities simultaneously? Islam gives a unique and immensely lavish lens regarding who the real empowered Muslimah is and how the true success of a woman is also linked to the success of future generations and the society. A true Muslimah is the one who really aspires for her family and motherhood as well as having an active public life and contributing positively to the wellbeing and progress of her community. She is the one who is very aware of all her priorities that are outlined by Islam - whether private or public obligations. She is the one who understands that she is obliged to seek knowledge about her Deen to fulfil her role as servant to her Lord as well as nurture her children with Islamic values at home; the one who is encouraged to excel in education to benefit herself and society and generate the best parenting at home; the one who is conscious that she is obliged to be politically active, standing against oppression, injustice and corruption and accounting the rulers; the one who is commanded to carry the Dawa, and to teach her children the need to have concern over the plight of the Ummah and to prepare them as the future dawa carriers and Mujahid of Islam. Mothers, who are intelligent, faithful and aware of their main tasks, will bear new generations of Muslims with Islamic personalities who will be vanguards of Islam, righteous and productive citizens of their state and those who will improve the condition of the Muslim Ummah and their society.

All of this is rooted upon the unrivalled Islamic view of the importance of motherhood and the need to optimize the role of women as guardians of civilization and educators of future generations, and NOT as a labor force and tool to generate wealth for companies and states. In Hizb ut Tahrir's Draft Constitution (Muqaddimah Dustur), in the section regarding the Social System of Islam ("Nizam al-ijtima'i"), it states, "the main role of a woman in Islam is as the mother of her children and the manager of her husband's house. She is an honor that must be guarded and protected."

The world needs a new political vision of women's empowerment, a vision that is capable to inspire women to have a strong commitment to building a golden generation. Islam actually maintains this sublime, humane and vital relationship between the role of motherhood of women and the quality of the future generation by ensuring that the quality of motherhood remains elevated and effective in the community. Furthermore, Islam encourages families to have many children, ensuring a young, well-populated and dynamic state. Numerous Islamic texts assigned great rewards to marriage and the bearing of many children as the Prophet (saw) said

«تَزَوَّجُوا الْوُلُودَ فَإِنِّي مُكَاتِّرٌ بِكُمْ الْأُمَمَ»

"Marry those who are loving and fertile, for I will be proud of your great numbers before the other nations." [Reported by Abu Dawud]

However, the Deen also ensures the sustained birth of the best quality future generation through the support of the educational, social and economic systems of the Islamic civilization.

Dear sisters,

This great Islamic vision for motherhood ensures the creation of a productive future generation instilled with the qualities of leadership and Taqwa. At the same time, it will prevent the depopulation crisis affecting many countries today. So, it is essential that as Muslim women and as Muslim communities we reclaim motherhood and embrace this important view of the woman's

position and primary responsibilities in life. This means also building this understanding strongly in our daughters, sisters and society such that being a wife and mother is once again viewed as a position of honour, and is respected and valued within our societies. However, this also requires a system that will facilitate and support this Islamic vision rather than work against it. It is the Khilafah based upon the method of the Prophethood which implements Islam comprehensively that will return the great status that motherhood deserves within our lands, and also ensure the return of Quranic vision of a generation that is Imam al muttaqeen, leaders of those who have Taqwa, Insha Allah!

Fika Komara

Member of the Central Media Office of Hizb ut Tahrir



Talk 8: Men's Authority over Women in Islam

(Translated)

Husband's Authority is a Sharia Ruling, Not Customs or Traditions

We are addressing the topic of the husband's authority, as it is needed to differentiate between what Islam allowed through its rules inclusive its principles and basis for this ruling, and what some false concepts and oppressive practices are being implemented by some Muslims out of ignorance and tyranny against the ruling of the husband's authority. It is incumbent to clear any relationship between the false and baseless customs and traditions from the Islamic Sharia, as they are mere remnants from the old era of enslaving women regarded as a lowly creature at home and an ignored thought in the society. These thoughts paved the way for secularists to weave lies by using these corrupt customs and relating them to the Islamic Sharia in order to damage and distort it, thus making the Muslim women seeing herself being abducted by the hammering first wave of ignorance which chained her completely and oppressed her, and by the hammering of the recent wave of ignorance which claims to free her from every chain! Either the corrupt customs are lurking around her in order to enslave her under the pretext of "Islam and Sharia", or she expels such customs and revolts against them only to find those who are even more oppressive lurking around her under the pretext of "freedom and equality"!

The Islamic understanding of the term "husband's authority" is not just personal conclusions, inherited customs from the East, or a reaction to the plots of the West, it is actually an understanding abiding by the reasoning of the Sharia principles of what organizes the family institution, the relationship between the husband and wife, and the rights due to each of them.

Husband's Authority in Islam and its Legality from the Quran and Sunnah

The husband's authority is a right granted to the husband in order do what is needed with regards to his wife such as managing her affairs, spending on her, maintaining her, protecting her, doing what is best for her, abstaining her at home, and disciplining her in what is right as she's entrusted with him.

The basis for the husband's authority what Allah (swt) says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

"Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth." [An-Nisa: 34]

This blessed verse is the source of the husband's authority over the wife, and it is agreed upon by the majority of the Tafseer and Fiqh scholars:

❖ Ibn Kathir said about the interpretation of the verse: "Men are in charge of women"; which means: he is her person in charge, he is superior over her, he is her commander, and he is her disciplinarian in case she went astray."

❖ Al Qurtubi said: This means that they spend over their wives and protect them, and the word "authority" is used to exaggerate in exercising the ability to do something.

❖ Al Jassass said about the interpretation of the verse: "The husbands' authority over their wives is through discipline, management, maintenance, and protection; as Allah granted the man over the woman with more intellect and judgment, and what Allah has commanded him to spend over her, so the verse showed several meanings; one of them is: preference of the man over the women in the level of authority and that he is the one managing and disciplining her, and this shows that he reserves the right to keep her at home, forbidding her from going out, and she has to obey him and accept his commands as long as they are not disobedience to Allah, and this verse showed the obligation to spend on her."

❖ Ibn Al Arabi said about the interpretation of the verse: His word choice "authority" comes from the root verb "authorize" which means: he is entrusted with her; he manages her affairs, and he corrects her mistakes; that's what Ibn Abbas said, and she has to obey him... and he must – the husband – pay for the dowry, spend on her, treat her properly, protect her, command her

to obey Allah (swt), and aid her in loving to abide by the Islamic rituals, such as praying and fasting, and she must maintain his money, be good to his family, and accept his demands in acts of obedience.

Allah (swt) says:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَىٰ نَفْسِهِمْ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.” [Al-Baqara: 228], and this is another piece of evidence, where Al Qurtubi said: “The sentence mentions the word “degree” which refers to preference, and you feel that the husband’s right over her is more rightful than her right over him.”

Al Jassass said: “Allah tells in this verse that each of the spouses has a right over the other, and that the husband reserves a specific right over her, which she doesn’t have, but this verse did not show what rights each of the husband and wife have in detail. Others have shown these rights and according to what the Rasuul (saw) said. Ibn Abbas said: The degree forced the men to treat their wives properly and be generous with their women in money and good traits, meaning that it is best for him to downplay his character.”

As for the Sharia texts which talk about the husband’s authority in the Prophetic Sunnah, our Rasuul (saw) ordered the woman to obey her husband according to what the Sharia allowed, and according to what her ability and capacity allows her, and the evidence for that are:

1. Reported by Abdul Rahman ibn Awf, who said: The Rasuul (saw) said:

«إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا انْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ»

“If the women prayed all her five prayers, fasted her month (Ramadan), maintained her private parts, and obeyed her husband, it will be said to her to enter Jannah from any door she likes.” (Narrated by Ahmad in his Musnad).

2. Reported by Abu Hurairah, who said: The Rasuul (saw) said:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَىٰ فِرَاشِهِ فَتَأْبَىٰ عَلَيْهِ، إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّىٰ يَرْضَىٰ عَنْهَا»

“I swear by The One Who owns my soul, any man who invites his wife to his bed and she refuses to, except that Who is in the Heavens will be angry with her until he (her husband) will be pleased with her.” (Narrated by Muslim, Sahih)

3. Reported by Abu Hurairah, who said, the Rasuul (saw) said:

«لَا يَجِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَهِيدٌ إِلَّا بِإِذْنِهِ وَلَا تَأْتِيَنَّ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ»

“It is not rightful for the woman to fast and her husband is not except with his permission, and she is not allowed to welcome anyone to his house except with his permission” (Narrated by Bukhari, Sahih)

4. Reported by Jabir, who said: the Rasuul (saw) said:

«فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَخْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُوهُ»

“Fear Allah with the women, you took them in under Allah’s safety, and their private parts became Halal for you via The Word of Allah, and you have upon them that no one else whom you hate to sleep in your bed.” (Narrated by Muslim, Sahih)

What can be deducted from these Ahadith that the husband reserves the right over his wife with all the things mentioned above due to his authority over her through marriage.

The husband’s authority is characterized by: taking care of the wife, granting her rights such as treating her well, spending on her, and giving her mahr (dowry), obeying the husband in goodwill as long as there’s no disobedience to Allah, taking the permission of the husband in order to leave the house, taking the permission of the husband to take on a job, taking the permission of the husband to allow people to enter the house, disciplining the wife, and commanding her to obey according to the level mentioned in The Book of Allah.

The Secularists’ Attack on the Husband’s Authority

The topic of the men’s authority over the women in Islam has been, and still is, under the vicious attack of the secularists and maybe the Muslims have gotten used to this kind of unfair secularist attack since the destruction of their State. It is especially



targeting against the Muslim family, which is directly connected to known and exhausted controversial matters, such as polygyny, divorce, early marriages, inheritance, and the husband's authority. But these late two decades witnessed a new development in the attack on the status of the Muslim family, and this is an attempt to hit its Sharia-complied environment and bombarding it with articles and laws enforced by powerful international institutions. The feminist, national, and humane organizations became the primary axis of the international government in enforcing and implementing all the policies decided in the Conference of Women, Family, and Child, such as the Beijing Conference, the bill of eradicating domestic violence against women, the Genève Convention, and previously the Conference in Egypt. They want to escape the intellectual struggle towards a tyrannical state of policies which is conditioned upon international loans and external loans presented by the West to our governments, and our countries are being pawned in exchange of passing these policies.

The secularist attack began on the husband's authority by challenging this Sharia term and baffling it for purpose of falsifying and deforming it, so they labeled it as a patriarchal power and guardianship, so that the woman becomes repelled of following such Sharia rule and regard it as a tyrannical patriarchal dominance, and the women in return is a weak and oppressed person bearing the man's control where he enjoys the right to leave her and hit her if she dares to confront him! On this false and malicious basis, calls started to liberate her from this oppressive ruling power which insulted and demeaned her, and inhibited her abilities to education and work, and to be involved in the society under the pretext of equality, self-achievement, financial independence, and self-reliant. They view the husband's authority as the main obstacle for the woman's intellectual, behavioral, and financial development since seeking permission to enter, leave, travel, and work makes the woman lose her full rights, but even makes her behind in her generation, society, and the world she lives in!! Since this attack on the husband's authority in the Muslim countries is longstanding as we mentioned, but bringing it up every single time takes a new coating with more sensationalism and temptations. The Gulf region might be at this moment witnessing a drastic change process for the typical picture of the woman and her relationship with the man, and this position is what the United Nations has worked hard for and each of Britain and the United States paid for in order to call for the cancellation of the law of guardianship, while the Human Rights Watch organization called for the complete abolishment of the husband's authority due to the violations resulting from it! Based on this vicious international attack, campaigns were launched via social media in Saudi Arabia, and feminist and human rights organizations rushed to state their demands to completely abolish the law of guardianship. Meanwhile, Ibn Salman announced that he supports this idea and his ambition for his country is to become part of the international culture, and this motivates him to achieve victories for the woman in the Kingdom as part of the "2030 Vision" which will be the big leap towards advancement and modernity in the manner of treating women.

The Western concepts in our societies and the absence of the Islamic Sharia from them lead to the absence of the husband's authority and make it go astray from its original meaning

The Western concepts, intruding our societies, and its view on the woman, man, and family have deepened the gap between the Muslims and the correct Islamic understanding for the term "the husband's authority". So, either the issue is siding with the woman's benefit by calling on her to be equal with the male species to fulfill her self-achievement far away from the male dictatorship, and putting her in the arena of clashing with her opponent "the man", or the matter is siding with the man's benefit by intriguing him to sharing the burden of the responsibilities and imagining the marital life as a collaboration of the roles rather than burdens or weights which he should bare its responsibilities just because he is a man!! This made the man be repelled from the idea of marriage and commitment out of fear of holding responsibility, falling for the trap of female exploitation which enforces him to carry out the rights of spending on and taking care of his wife, but at the same time he views the marital life as shared and cooperation in ensuring these rights and not exploitation of one side over the other!! Yes, these Western concepts made the marital life look like a reining company: money for money and body for body, without considering the abilities and qualifications each side has in this institution!! The widespread traditions in our societies helped in deepening these concepts, such as woman taking up jobs before marriage so that she helps her husband in building a family, viewing the homemakers with disgust and inferiority simply because she doesn't contribute to the development of her family and society. The failure of the systems in our Muslim countries in taking care of its people, in building the correct concepts, in installing a just judicial system which eradicates tyranny and unjustness when lines have been crossed, in installing an advanced economical system which is capable of financially supporting the weak and needy and supports those who are well-off, in contributing in raising awareness in the people, men and woman alike, about their Sharia rights and responsibilities through the education system which builds the minds of the upcoming generations through the media outlets which aid in forming the public opinion and raising its awareness, or through the support of the scholars and Fouqaha', providing public spheres, mass conferences, opening of mosques and



educational institutions in order to educate the people about Islam and its just rules whom Allah and His Rauul (saw) safeguarded the castle of the family thus making it a strong fort for the society and maintains its coherence and strength!! All these intellectual, political, and economical weaknesses opened doors of the Ummah for the West wide open and made the Muslim family a clear target where they shoot it with their arrows in order to destroy it just like how they destroyed their families! We must realize very well that the ruling of the husband's authority in our societies has been treated very unfairly because of the maltreatment of the husband towards his wife and due to abusing his authority. This made the woman blame the Sharia which allowed the man to manage her affairs and command her; thus, we hear deafening calls to cancel this obligation because it granted more power for the man on the expense of his wife; thus, he insulted and enslaved her! What we need to shed the light on is that the unjustness of the laws, the tyranny of the judicial system, and the corruption of the solutions that have intensified the scope of the problem which we're witnessing in our societies and it's not due to the husband's authority!!

The horrible economic situation in our societies, the spreading of poverty and unemployment, and the decrease of incapable people rendered many men unable to bear the responsibility of spending, taking care of the family, and providing the basic needs for their families. This lead many women to go out for work forcefully, not out of choice, and share the load of responsibility with their husbands, and exert their energy and effort on the expense of their children and their nature in order to provide life's necessities. So, should the husband's authority be blamed, or should the state be held accountable and the systems should be reprimanded for their failure in taking care of the people's affairs, pushing them into causing injustice to themselves, and falling back on allowing them to exercise their Sharia rights and responsibilities??

We need to reflect a lot on this matter so that we are not deluded by Shaytan by thinking that the Sharia rules are not suitable for every time and place. Rather, negligence of the Sharia rules pushes us into falling back in understanding our Sharia responsibilities regarding the individual, the group, and the state, so every person is given his due right, and those who fall short are held accountable whether they are individuals or the state itself!

Is the husband's authority an injustice to the woman or a mercy for her?

The revolution against the honorable Quranic meanings of the terms of "solemn covenant", affection, mercy, reassurance, assurance, and security, and sharing feelings with one another until each one of them becomes a clothing to one another made the husband's authority to look like it's only about financial support, expenditure, and point of preference. However, when one takes a closer look to this Islamic terminology, he will realize that the rules of Allah are all true, just, and fair for the servant. The husband's authority is not meant to delete the personality of the woman inside the home, or even within the society, it is rather to organize her role in sync with the man inside the family with what aligns with the physical, mental, and tolerance strength, thus qualifying the husband to the authority which obligates him to fulfill the rights of the support, protection, and physical, emotional and psychological maintenance. He is also obligated to spend his money starting with the dowry then onwards in securing the food, beverage, clothing, and house. Moreover, he is obliged to supervise the woman by enjoining the good and forbidding the evil in the best manner, promise her with education, good treatment, achieve justice and fairness, following the footsteps of the beloved Rasuul (saw) in his treatment of his women:

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي»

"The best of you is that who is best to his family". (Hadith Sahih)

If Allah (swt) has distinguished the man from the woman in physical characteristics, then this increases the scope of the responsibility and judgment by Allah (swt) and the scope of the accountability as much as the commitment.

«فَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ»

"The man takes care of his family and he is responsible for his family". His responsibility involves taking care of his family, protecting it from fear, fulfilling its hunger, and leading it to safety so that it feels secure and sheltered. He should also maintain and protect his wife in her personality, her body, her decency, her sustenance, her religion, and her blood, so what greater honor for a woman is there with Allah honoring her, and what destiny is superior for her than what The Legislator gave to her, and what sustenance is better for her?? Is it better for her to go against her nature and disobey her Lord in order to live the falsehood of man-made equality and freedom, or for her to live an honorable life by following the rules of the Lord of all creation?? Isn't the husband's authority a mercy and goodness which Allah (swt) favored upon us which requires from us to always praise and thank Him, so what is wrong with the women amongst us wanting to replace this goodness with what is lower than that?



The man's complete supervision of the woman does not mean it deletes her rights or marginalizes or ignores her personality; it is rather to take her opinion and consult her on the matters of her house which Allah (swt) made her responsible for. In addition, the husband's authority is not a dictatorship and tyranny since the Muslim woman reserves the right to discuss all the decisions with her husband to organize together the ways of managing the house, to plan with him how to spend the money, and to go against what he's suggesting if it's going against what Allah (swt) ordered. The marital life is all about giving and taking, and the good woman is one who supports her husband with consultation and advise, and the Rasuul (saw) was the best example as his wives were always sharing their opinions and consulting him except in matters which were mentioned in the Sharia text. The best example to give is Umm Salamah during the Houdaybiyah treaty where her blessed consultation was taken into consideration. However, the husband reserves the right of making the final decision when it comes to the family, and the Muslim woman must understand her powers during the point of argument, because with her understanding of her rights and powers she can control her behaviors and reactions, so she doesn't resort to stubbornness in order to enforce her pride, complicate the matters between her husband and herself, create problems, and give herself a status beyond the necessary just because she felt shattered and submissive! Most of the problems which are inflicted upon the marital life occur when each of the spouses crosses the line in their Sharia-given privileges so one side dominates the other. So, the husband's authority means the husband's responsibility in running the ship's deck, since the presence of several captains might lead to its sinking; thus, the last and final decision must be made only by the lead-captain and the person in charge.

Even so, the husband is not allowed to exploit this position in order to maltreat his wife, lowering her status and oppressing her. The woman can bring up the matter to her guardian such as her father, brother, relative, or to the judicial system if he has fallen short and fell behind in fulfilling her right so that her husband stops from doing that and be held accountable then he will be referred to Allah (swt) Who does not ignore any tiny particle of good or evil!

The husband's authority on his family does not fall with the dissolving of the marital covenant, so if he divorces his wife, he's still compelled to spend on his children, supporting them, following up with them in their education, intellect, and behavior, managing their affairs, and making decisions for them. The husband's authority in all that previously mentioned remains a standing obligation upon the man since it is a Sharia obligation. It is also expected from the pure and decent Muslim woman that even if she separates from her husband, she has to teach her children the meaning of obeying and responding to their father and to not damage the family bond just because she separated from him. Rather, she has to maintain these noble Sharia terms and instill in her children the Islamic understanding that is based on obeying Allah (swt) and the parents, being righteous with them, and befriending them in good, and knowing that the father is in charge of them and he has an opinion on them, and never teach the children to hatred, disobedience, and rebellion.

We are one Ummah, and we are in need of a cohesive family

Islam made sure to take care of the family because it is the nucleus of the society and the central piece of the Ummah. Therefore, the Sharia vowed to it many rules in order to achieve its cohesiveness, connection, and stability, and it made sure that the family relationships between all of its members (the father, mother and children) are strong and solid relationships based on fearing Allah (swt) and individually responding to His orders and steering away from His prohibitions. Thus, building the correct concepts which discipline the behaviors of the members requires effort, determination, persistence, patience, and sacrifices because the scope of the plot against the Muslim family did not cease yet until the Ummah forms a massive will to drastically change it and a force to stop and dispose it. This will not happen except through building a deep conviction and correct and clear concepts about Islam, its thoughts, and its rules and dealing with it as the truth and justice and anything else is deviation! Therefore, it is the obligation of the Ummah in front of the family, woman, infants, and children to understand the Sharia rights, working upon them, and committing to them. The concept of the husband's authority, for example, must be deeply rooted in our societies and never be up for bargain or auction. It is rather a Sharia obligation which maintains the purity of the family, achieves the cohesiveness and connection between its members, organizes the roles within it, ensures the guardianship and protection, and achieves the meaning of unity which we look forward to within the family, then to the society and the Ummah. The marital relationship which is shaded the affection, assurance, and mercy transports automatically and naturally onto the children who find themselves in an appropriate environment for a correct intellectual and psychological upbringing loaded with love, respect, and good treatment. The father should not be a dictator on his wife and children, but he should rather be a guardian over their affairs and supportive of them. Also, the wife should not be rebellious on her family, but she should be serving them, taking care of them, and following up with them all the time. The natural end result for this atmosphere is that the children are raised on a correct Islamic upbringing in an atmosphere full with fear of Allah (swt), love, and mercy. Thus, righteousness, advising, and

forgiveness become predominant amongst all the members. Our responsibility as women, wives, and mothers is to help our guardians to achieve this obligation and correctly implement it with obedience and patience. We should also busy ourselves in being the support system of this great concept, and the best way to do this is to commit ourselves to it so that it is characterized in our behavior, and translated into our stances so that it affects our children, offspring, and those who are around us, and it will be easier for our husbands to deal with us and ensure the best treatment in goodness.

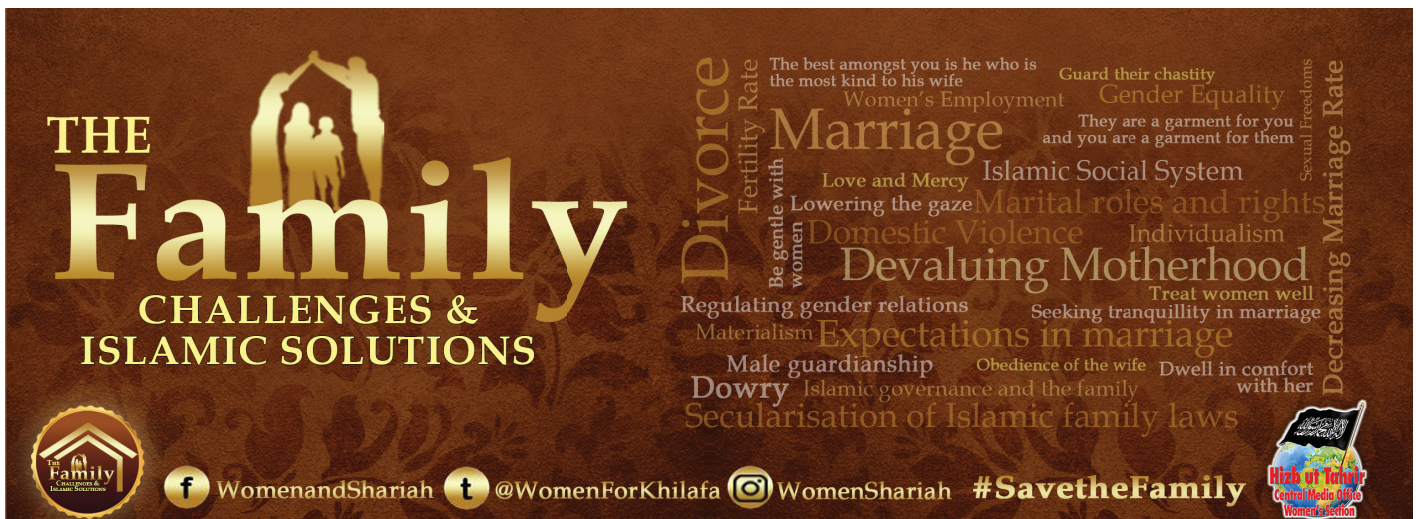
The absence of the husband's authority or its misunderstanding and implementation pushes us to work for the resuming of the Islamic lifestyles and establishing a state that executes the Sharia rules, maintains them, and implements them properly on the people. If the husband's authority was just an individual rule, then what it is related to from the relationship with the wife and children, and what results from it such as financial and legal repercussions make us work hard to find an executive system from its same kind in order to endorse, protect, and present it in the way that Allah (swt) wanted for it and to achieve the goal which He (swt) willed for it. We are in dire need for an Islamic system which emanated from our Aqeedah which we believe in, which makes us more determined, strong, and resilient in entering an intellectual clash and political struggle, and to work for the revival of this Ummah, raising its banner, uniting its word, and implementing the Sharia of its Lord.

﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ [البقرة: 214]

“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.” [Al Baqara: 214]

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THE Family CHALLENGES & ISLAMIC SOLUTIONS

Divorce
Fertility Rate
Be gentle with women

Marriage
The best amongst you is he who is the most kind to his wife
Women's Employment
Guard their chastity
Gender Equality
They are a garment for you and you are a garment for them
Love and Mercy
Lowering the gaze
Domestic Violence
Islamic Social System
Marital roles and rights
Individualism
Devaluing Motherhood
Regulating gender relations
Materialism
Expectations in marriage
Male guardianship
Obedience of the wife
Dwell in comfort with her
Dowry
Islamic governance and the family
Secularisation of Islamic family laws

Decreasing Marriage Rate
Sexual Freedoms
Treat women well
Seeking tranquillity in marriage

WomenandShariah **@WomenForKhilafa** **WomenShariah** **#SavetheFamily**

Hizb ut Tahrir Central Media Office Women's Union

Talk 9: Marital Life in Islam

The Blessed Land (Palestine)

(Translated)

All praise is due to The Lord of both worlds, Who (swt) says in His Perfect Revelation:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”” [Al-Furqan: 74]. Best of prayers and salutations to His Honorable Rasuul (saw) who said:

«لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِغَيْرِ اللَّهِ، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا»

“If I would have ordered anyone to prostrate to anyone other than Allah, I would have ordered the wife to prostrate to her husband.” Also, he (saw) said:

«مَنْ سَقَى امْرَأَتَهُ الْمَاءَ أُجِرَ»

“Whoever gave his wife a drink of water will be rewarded.”

All praise is due to Allah Who favored for us this blessed gathering in this blessed country and people so that we talk about an important cause which has a great effect on the Muslim community, which is the familial lifestyle, the marital life, and the importance of building them on the basis of Islam.

Glorified be He, Who (swt) created mankind into men and woman with one nature, as they do not differ in humanity, as Allah created in each of them an active vitality which complements one another in order to maintain the human race, only through marriage which Islam prescribed. The verses of the Holy Quran came strongly on the marital side, meaning that they came to fulfill the objective which they revealed for in order to maintain the humankind. Allah (swt) organized the relationship between man and woman under the frame of marriage, and He (swt) made it a repose, affection, and mercy between the spouses. Allah (swt) says:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [Ar-Rum: 21]. Islam has labeled the marital contract, upon which the family is established, a solemn covenant, and the covenant is the commitment which is given by both spouses. It has also been described as “solemn” due to its power and greatness, as the Holy Quran spoke about contracts in general as Allah (swt) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

“O you who have believed, fulfill [all] contracts.” [Al-Ma’ida: 1], but when it spoke about the marital contract, Allah (swt) describes it by saying:

﴿مِيثَاقًا غَلِيظًا﴾

“a solemn covenant” [An-Nisa: 21]. Allah (swt) says:

﴿وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا * وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذَنْ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾

“But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?” [An-Nisa: 20]; thus, the solemn covenant is the one between the man and a woman, and it is incumbent to perfectly confirm the importance of maintaining it and fulfilling it.

In order for the marital life to continue in a stable, tranquil, safe, and loving manner, each of the spouses must be aware of the responsibilities they must fulfill, and to know their rights in order to not transgress them or request for more than what

is allowed. The pure Prophetic Sunnah has pointed to the rights of the spouses in many honorable Prophetic Hadiths, such as the one reported by Ibn Abbas, may Allah be pleased with him, he said: “A woman came to the Rasuul (saw) and told him: “O Prophet of Allah! What is the right of husband on his wife?” He (saw) replied:

«أَنْ لَا تَمْنَعَ نَفْسَهَا مِنْهُ وَلَوْ عَلَى قَتَبٍ، فَإِذَا فَعَلَتْ كَانَ عَلَيْهَا إِثْمٌ»

“Do not refuse to give herself to him (in intimacy) even if you are on a saddle, because if she did, she would have earned a sin.” Then she asked: “What is the right of the husband on his wife?” He (saw) said:

«أَنْ لَا تُغْطِيَ شَيْئًا مِنْ بَيْتِهِ إِلَّا بِإِذْنِهِ»

“She should not give anything away from his home except with his permission.”

Marriage is the foundation of forming a Muslim family, and hence the Muslim society. That is why Islam took really good care of this blessed building, so it urged the man to choose a good wife as mentioned in the honorable Hadith:

«أَرْبَعٌ مِنَ السَّعَادَةِ: مَنْ صَمِنَهَا الْمَرْأَةُ الصَّالِحَةُ»

“Four (women) lead to happiness: (including) the good woman”, and he (saw) said:

«الدُّنْيَا كُلُّهَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ»

“This world is all temporary conveniences, and the best temporary convenience of this world is a righteous woman.”

Abu Hurairah, may Allah be pleased with him, said: the Rasuul (saw) said:

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبَّتْ يَدَاكَ»

“A woman may be married for four reasons: for her property, her status, her beauty and her religion, so try to get one who is religious, may your hand be besmeared with dust.” Also, he (saw) said about choosing the wife:

«خَيْرُ النِّسَاءِ الَّتِي تَسُرُّهُ إِذَا نَظَرَ، وَتُطِيعُهُ إِذَا أَمَرَ، وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا يَكْرَهُ»

“The best of women is the one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.” (Narrated by Ahmad).

So, the best of women is the one who makes her husband happy with her beautiful appearance if he looks at her, obeys him when he commands her with something that’s not prohibited, does not go against his wishes with regard to herself nor her wealth in something that he hates, and is the friendly person who showers her husband with friendliness and love. She is the one that the Rasuul (saw) talked about:

«أَلَا أُخْبِرُكُمْ بِنِسَائِكُمْ مِنْ أَهْلِ الْجَنَّةِ؟ الْوَلُودُ الْوَلُودُ الْعَوْدُ، الَّتِي إِذَا ظَلِمْتُ قَالَتْ: هَذِهِ يَدَايِ فِي يَدِكَ، لَا أُتَوَّقُ غَمَضًا حَتَّى تَرْضَى»

“Shall I not tell you about your women in Jannah? The friendly, the fertile, and the fair-minded, who is the one if she was oppressed she would say: these are my hands in your hands, I will not take any rest until you are pleased.” (Narrated by Ad-Darqatni).

This believing good woman is committed to what was revealed in the Book of Allah and the Sunnah of His Rasuul (saw), as she knows her responsibilities and her commitments to these responsibilities in order to achieve the pleasure of her Lord and a Jannah as big as the heavens and the earth. Her family must be built on the foundations of love, loyalty, and happiness, so that if a Western wind blew on this relationship, she knows how to confront it, stand before it, and not be affected by it. The West will not stop, will not get relent, and will not slowdown in its mission to break the foundations of this relationship and weaken the Muslim family, and hence dismantle the Muslim community. However, let them try their best to get this relationship that is strengthened with the rules and Sharia of Allah (swt).

The marital life is not based on collaboration and benefits as how the West perceives it; it is rather based on the foundation of companionship. This means that they accompany one another fully in all aspects of life where they provide peace of mind for one another. Allah (swt) says:

«وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا»

“and [He] created from it its mate that he might dwell in security with her” [Al-A’raf: 189], and “security” refers to peace of mind, and this is the intention behind marriage, so that this companionship becomes a company of bliss, happiness, security, and



peace of mind. The Sharia made it clear, as we have previously mentioned, that there are rights pertaining to the wife and that to the husband. The rights pertaining to the husband over the wife are what Allah (swt) says:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾

“And due to the wives is similar to what is expected of them, according to what is reasonable.” [Al-Baqara: 228], so Allah (swt) ordered men to treat women nicely since it is calmer for the soul and blissful for life. He should not frown in her face, he should be kind in his speech and never rude or harsh to her, and he should support her in sustenance and seek her comfort.

Amongst her rights is also spending on her, so it is not rightful for the man to spend on himself for food and clothing while excluding her. He rather must spend on her as much as he spends on himself and within his limits, as Allah (swt) says:

﴿لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ﴾

“Let a man of wealth spend from his wealth” [At-Talaq: 7]. Hakim ibn Mou’awiyah Al-Qishri reported from his father who said: I said: “O Rasuul Allah! What are the rights of the wife upon us?” He (saw) said:

« أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَبْتَ، أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تَقْبَحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ »

“To feed her if you eat, to clothe her if you clothe yourself, and do not hit her on the face, do not be offensive, and do not abandon her except at home.” (Narrated by Abu Daoud). Therefore, the woman does not have to work in order to spend on herself; it is rather compulsory upon the husband to fulfill her needs such as food substances, clothing, and housing. These are just a few examples and not an exhausted list.

Our honorable Rasuul (saw) advised us to take care of the woman when he (saw) said in his Farewell Sermon:

« اتَّقُوا اللَّهَ فِي النِّسَاءِ »

“Fear Allah in treating your women”, and he (saw) said:

« خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي »

“The best of you is the one who is good with his family, and I am the best of you with my family.” He (saw) was the best in treating his family as he (saw) used to play with his family members, be friendly with them, make his wives laugh, and race with his wife Aisha, the Mother of Believers, and came closer to her through that. Also, he (saw) and even the Companions (ra) used to help their wives around the house, and they never regarded that as a shortcoming or weakness.

The woman by her nature loves to be pampered especially from the husband. The beloved Prophet (saw) loved doing this and took that into consideration in his treatment of his wives, as he (saw) used to pamper Sitna Aisha, may Allah be pleased with her, and tell her:

« يَا عَائِشَ، يَا عَائِشَ هَذَا جِبْرِيلُ يُقْرِئُكَ السَّلَامَ »

“O A’ish! O A’ish, this is Gibreel sending His salutations to you!” He (saw) also used to tell her:

« يَا حُمَيْرَاءُ »

“O Humayra’a”, which is the lesser form of “red” referring to the white woman who has red cheeks.

The husband ought to also make amends with his wife if she is sad, and we have our honorable Rasuul (saw) as the best example when Sitna Safiyah was travelling with the Rasuul (saw) on a journey, and it was her day, so she started going slowly, then the Rasuul (saw) welcomed her while she was crying and told him (saw): You placed me on a slow mule. So, the Rasuul (saw) took his hands to wipe her eyes and tears and console her.

The Rasuul (saw) never forgot to pass humor with his wives and entertain them, as Sitna Aisha said that when they asked her how was he (saw) with them, she said:

« كَانَ يَدْخُلُ بَسَامًا ضَحَاكًا »

“He used to enter with a laughing smile on his face.” Husbands ought to follow the footsteps of the Rasuul (saw) in marital life. One of the things that is needed for the marital life is to flirt with the wife, as Ali, may Allah be pleased with him, used to flirt with Fatima. It was reported that Ali ibn Abi Talib, may Allah be pleased with him, one day entered into his wife Fatima’s room, the daughter of the Rasuul (saw), and saw her using the A’rak Miswak, so he wanted to flirt with her and recited these poetic lines (on these lines):

You have won, O A'rak, with her mouth

O A'rak branch did you not fear that I'll see you

If you were amongst those who fight, I would have fought you

O Miswak, no one before you has survived me

Islam gave the man authority in order to lead this marital ship; an authority for caring and not an authority for dictatorship, and this is out of love for her and not an insult or injustice towards her. The Muslim wife carries around the housework because she is the responsible guardian for that, for she is not a maid just like how the West portrays her!! She is the guardian who manages the home life with love and harmony, lives under the care of her husband as a pampered queen where her husband supports her by fulfilling her needs without necessitating her to work in order to fulfill them, and supervises her house chores and the care requirements of her husband and children and raising them with maximum love and longing.

Islam obligated upon the woman certain obligations, such as obeying the husband as long as it is not in sin, maintaining his honor and money, denying entry to the house any person whom he dislikes, and seeking permission from him to leave the house. The Rasuul (saw) said:

«مَا اسْتَفَادَ امْرُؤٌ مُسْلِمٌ فَائِدَةً بَعْدَ الْإِسْلَامِ أَفْضَلَ مِنْ زَوْجَةٍ مُسْلِمَةٍ تَسْرُهُ إِذَا نَظَرَ إِلَيْهَا، وَتُطِيعُهُ إِذَا أَمَرَهَا، وَتَحْفَظُهُ إِذَا غَابَ عَنْهَا فِي نَفْسِهَا وَمَالِهَا»

“Nothing is of more benefit to the believer after Taqwa of Allah than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard to herself and his wealth.” We are all aware that the woman obeyed her husband in the time of Prophethood, where the Rasuul (saw) said about her:

«إِنَّ اللَّهَ قَدْ غَفَرَ لَهَا بِطَاعَةِ زَوْجِهَا، فَطُوبَى لَهَا ثُمَّ طُوبَى»

“Allah has forgiven her since she obeyed her husband, so blessedness for her and even more blessedness”, and congrats to her and every wife who strived upon her path. The good obedience of the woman to her husband is equal to the reward of Jihad, Juma'a, Jama'a, and you should know that this reward is magnificent. This is the relationship between the spouses, and this is the marital life in Islam. It is not like what the West portrays like a battle ground where there is a victor and the defeated, by which they aim the family breakdown which they have widespread amongst themselves.

In case anything occurs which troubles the tranquility of this relationship, the family members must bring the spouses in order to resolve the problems and try to restore happiness and calmness into their lives rather than taking a stance which further increases the chasm, distance, and abandonment. Most of the problems between the spouses, which are left unresolved with wisdom and calm, lead to the destruction of this marital life, not due to anything except leaving the Sharia laws and replacing them with individualism and taking pride in sins which serve as an obstacle to attempts of reconciliation. Islam maintained the familial cohesiveness, rejected the family breakdown, and resolved conflicts in the best of manners with a divine approach rather than an individualistic and capitalist approach. Its Sharia laws maintained the relationship between the man and the woman and even between the father and the children, and it worked on not losing or mixing the genealogy, thus, having punishments for every offender and outlaw beyond this allowed relationship.

Let us listen to these precious words addressed by a mother to her daughter with care and advice so that she maintains her marriage:

“... Do not dare to grieve if it was a joyous occasion or to be joyous when it is a somber occasion, as the first case is slackness and the second case is offensive. So, be his main admirer and he will be your main honor, be his biggest supporter and he will be your biggest comrade. Know that you will never achieve what you like until you prioritize his pleasure over yours, and what he desires over what you desire in what you love and hate, and Allah will grant you as his choice.” The relationship between the wife and the husband is based on the pleasure of Allah (swt) and it is the solid foundation which protects and maintains this family. So if they strive for it, Allah (swt) will grant them success with each other, gather them in goodness, and make between them amity and mercy.

O Esteemed Believing Muslim Sisters:

Let us listen to this story which is a unique example for building a clean Muslim community, the story of Shareeh Al-Qadi with his wife Zaynab: the obedient, resilient, esteemed believer, on her wedding night, and how happiness between them sustained for 20 years supported with love and harmony, and throbbed with trust, understanding, and belief.



Shareeh Al-Qadi met his friend Al-Fadeel, so he asked Shareeh about how he's doing at home, he asked: "O Shareeh, how are you doing at home?"

Shareeh Al-Qadi said: "For 20 years I have never found anything that troubled my peace of mind."

Al-Fadeel asked: "How come O Shareeh?"

He replied: "I got engaged to a good woman, and on our wedding night I found in her righteousness and perfection, righteousness in her Deen and perfection in her character. So I thanked Allah and prayed two rak'a for blessing me with a good wife. When I finished praying, I found my wife praying alongside, offering salutations, and thanking with me. When the family and loved ones left the house, I came closer to her and she said: "Just a moment, O Abu Ummayyah", then she got up and gave a speech:

"To proceed: O Abu Ummayyah, I am a strange woman, I do not know what I love or what I hate. So you tell me what you love so that I bring it, and what you hate so that I avoid it... O Abu Ummayyah: There were other women amongst your people who are befitting you, and there were men amongst my people who were befitting me, but I became your wife based on the Book of Allah and the Sunnah of His Prophet (saw). So, fear Allah in me and follow what He (swt) says:

﴿فَامْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِحْ بِإِحْسَانٍ﴾

"Then, either keep [her] in an acceptable manner or release [her] with good treatment." [Al-Baqara: 229]... "then she sat down."

He said: "She motivated me to give a speech, so I stood up and said: To proceed, you have spoken some words which if you were honest in them and hold on to them, they will be your endowment and reward, but if you abandoned them they will be evidence against you. I love this and that, and I hate this and that. Whenever you find goodness say it aloud, and whenever you found a fault then hide it. The believing woman maintains her husband and does not expose him."

So she asked: "How often do we visit your family and mine?"

He said: "We shall visit them from time to time in intervals with some absence so that they do not get bored of us."

She asked: "Who amongst the neighbors do you allow me to enter your home and whom amongst them do you hate?"

He said: "These people are good... those others are not"

A year passed, and one day I came back home and found my wife's mother at our place, so I welcomed her in the best of ways and she knew that her daughter is in the best of states.

She asked: "O Abu Ummayyah, how do you find your wife?"

I replied: "By Allah, she is the best of wives."

She said: "O Abu Ummayyah... all evil will become on a man who overly exceeds the pampering of his wife, so discipline and correct her as you please until she is disciplined", then she turned to her daughter and admonished her to listen and obey well.

"That's how I spent the last 20 years; I never found what troubles my peace of mind, except for one night where I was the oppressor."

I said: This huge array of the esteemed believing women who were mentioned in our glorious and honorable Islamic history shows clearly the prestigious role of the Muslim woman in the prestigious Muslim community.

Let us follow their good footsteps with their manners, courage, and belief. O Sister, be open to the educational opportunities in order to gain depth of thinking and abundance of knowledge. In addition to the internal and external commitment to the Aqeedah and the connection to the belief in Allah (swt) and His Sharia, and while you're working on this be aware of Allah's (swt). Watch in a bid to have spiritual and intellectual Taqwa in all of this, so that you are able to face all the challenges in the intellectual struggle in the Dawah aspects and to resolve problems. Utilize all of your energy starting with the good rights that have been decreed by the Islamic Sharia to the woman, away from the tyranny of the Western hateful cultural colonialism. Be what Allah (swt) says:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

"Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no

payment. It is not but a reminder for the worlds.” [Al-Anaam: 90].

My Honorable Sisters:

This is the marital life in Islam, its foundation is very strong built upon the pleasure of Allah (swt), and through it, happiness is achieved for both spouses in the Dunya and Akhira. It is filled with safety, stability, and repose, so what a magnificent life it is if we commit ourselves with what our noble Islam required from us to do.

O esteemed wives, fear Allah (swt) in your husbands, families, and children by committing yourselves to the Sharia of our Lord (swt), and let's slap the West so hard it will not forget and let's raise our voices all together: No to the Western culture which maimed the marital life in Islam. No, and a thousand No's, to troubling this life with weak Western concepts and a transaction which brings no benefits to its members, so how can we as Muslims take them?! O wives of the Muslim men, lift your heads as you are honored in this Dunya and Akhira. Amongst us is the good wife who achieved happiness in her home, and from it exited heroes and men whether they became husbands or members working to revive Islam and the Muslims.

From here and from this respectable stand, let us renew our oath and bring glad tidings to our honorable Rasuul (saw) that amongst us are those who will properly obey her husband, and amongst us are those who tell their husband: “These are my hands in your hands, I cannot rest until you are pleased with me”. We shall not be pleased with the rotten Western culture which was unjust to the marital life nor to the family. We are revived by Islam and we take our Rasuul (saw) as our role model, and we are the decedents of the Mothers of the believers and noble female companions who knew the real meaning of the marital life and the Muslim family and implemented the rules of Allah (swt) and they made real men.

We address the entire Western world: despite your attempts to distort the martial life in Islam, you shall be disappointed with your plots and you have failed in doing so. Even though you spend a lot of money and spread corrupt and destructive thoughts, you'll still find the Muslim family standing in your faces and telling you: NO and a thousand NO's to your plots against this marital life and happy family.

O Dear Sisters: At the end of this speech, I assure you that without Islam as a way of life, which will be fully implemented by the second Khilafah Rashidah (rightly guided Caliphate) upon the method of the Prophethood, we cannot live a happy blissful life, neither as individuals, families, nor as societies. Therefore, let us all work together with Hizb ut Tahrir in order to resume to the Islamic lifestyle, where the Muslim family becomes a tangible reality and an example as clear as the sun...

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا﴾

“Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought.” [Al-Hadid: 10]

Roula Ibrahim

Member of the Central Media Office of Hizb ut Tahrir



TALK 10: Al-Khilafah: The Fortress of the Family

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh

(1) Introduction:

- Dear sisters and honourable guests, it is a pleasure and honour to be amongst you today and to address this distinguished gathering. Dear sisters, a Swiss family-law professor, Gaston Jeze, who visited the Turkish Republic following the destruction of the Uthmani Khilafah stated that the harmony of religious beliefs in this land, the last seat of the glorious state ruled by the System of Allah (swt), “gave birth to the strongest family hearth in the world, and this entity founded a public life which has never been seen in the history of any nation.”
- When we hear such words of praise regarding the unrivalled nature of the Muslim family that this Ummah once enjoyed, and that was the admiration of other nations, and then we look at the sad condition of our family units today, it truly pains the heart, and we yearn for a return to a state where the strength and harmony of the Muslim family will once again be a characteristic feature of this Islamic Ummah.
- But achieving this great goal will never materialise through piecemeal reform of marriage laws, or a few changes to our constitutions, or calls for new women protection bills, or alternative government policies on protecting the family, or by just organising awareness campaigns, seminars or conferences on saving the family – NO!
- None of these actions will establish and protect strong harmonious family units on mass within the Muslim Ummah. Haven’t we seen that all such initiatives and strategies implemented in our lands have failed dismally to achieve this goal? This is because all these approaches fail to address a fundamental point...and that is, that there is a huge disconnect between the noble Islamic goals we want to achieve for our family structure as Muslims, and the environment of non-Islamic values and laws which surround us and our communities under the systems that we live under today.
- This blend of opposites destroys and does not build; it is a cocktail of contradictory ideas and goals in which the family unit can never flourish. Nor can the family ever flourish under regimes and systems that rather than acting as a shield to protect the family, have systematically eroded marriage, deconstructed motherhood, and fuelled the disintegration of the family unit through their detrimental laws and policies.

(2) A State Built Purely upon Islam is Essential to Establish Strong Families:

- Dear sisters, to save the family therefore requires much more than chipping away at the edges of the problem. It requires root and branch change of the political structure and systems in our lands, and comprehensive transformation of the foundation, values and laws within our societies, through the establishment of a state that truly appreciates the vital importance of protecting the sanctity of marriage, elevating the status of motherhood and creating and safeguarding healthy family units. This should be manifest by its principles, laws and systems which will practically achieve this noble vision in reality rather than expressed as mere rhetoric by politicians.
- Dear sisters, this great vision can only be realised by a state built purely upon the Islamic Aqeeda, that implements comprehensively ALL the Islamic Shariah laws – for it is Allah (swt) alone, the All-Knowing, the All-Wise Who knows best how to organise the affairs of men and women, their rights and duties in a way that will achieve happiness and success for the family unit and all its members. Allah (swt) says,

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say, ‘We hear and we obey.’ And such are the successful.” [An-Nur: 51]

- Dear sisters, this state that is built purely upon Islam and that implements all its beliefs, values and laws is the Khilafah

(Caliphate) based upon the method of the Prophethood – the System of Allah (swt). It is this state that truly understands and fully embraces this role of being the Fortress of the Family and generating strong and harmonious marriages and family units, for the Prophet (saw) said,

«وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ»

“The Imam (ruler) is a guardian and he is responsible for his subjects.”

- It is this Islamic leadership and state that transforms the Islamic social and family principles and laws from a set of obligations and rules followed by a few pious Muslims, to a set of values and regulations that become the norm of the whole society, adopted on mass amongst the people, and the law by which individuals live their day to day life. This is achieved through its institutions and systems which nurture, implement, promote, enforce and protect the Islamic family values and regulations within the society. This is why the eminent scholar, Imam Ghazali (RM) stated, “Verily, the system of the Islamic way of life brought by Islam can only function properly with an obeyed Sultan (Khalifah).”

- So how will the Khilafah be the fortress of the family? To answer this question, I’d like to address three important points in my talk.

(3) The Khilafah Will Nurture Taqwa in the Society – The Vital Ingredient to Protect the Family:

- Firstly sisters, it is only a state built purely upon Islam that will nurture Taqwa – God-consciousness – within the whole society – rather than the pursuit of harmful individualistic whims and desires as promoted by liberal freedoms and gender equality. It is Taqwa and the concept of accountability to one’s Rabb (Lord) in every single action and yearning for His Jannah which is the frontline defence and most vital ingredient to nurturing and protecting strong family units. This is because it is the ultimate driving force for righteous actions, fulfilment of Allah (swt)’s obligations, and obedience to His Limits and Laws. This is why, the Messenger (saw) described Taqwa as the head of all matters and the collection of all goodness.

- Dear sisters, it is Taqwa which drives an individual to interact with the opposite sex with Hayah (modesty); to abide by all the social laws in their meeting with them – whether in public, private or online; to seek marriage to protect their chastity; and to distance themselves from any action or situation which comes even close to the haram or creates suspicion on their character in order to guard their honour. It is this which minimises extramarital relationships within the society. It is also Taqwa that motivates an individual to seek a spouse based on Deen and righteous conduct to make marriage a bond of companionship rather than a commercial partnership founded upon material and monetary expectations. And it is Taqwa which is the glue which binds the successful family together for it drives each member to fulfil their duties and the rights of others with patience, diligence and compassion and to cooperate on righteousness and piety, shunning selfishness and individualism and instead acting on what is best for their marital and family life, including doing whatever is necessary to achieve tranquillity in marriage and to avoid divorce. So, it inspires the man to treat his wife well, work hard to provide for his family and fulfil his role as guardian with love, care, kindness and mercy rather than fear and violence. It inspires the woman to obedience of her husband, fulfilment of her home duties and to exert great care, time and attention in raising her children. And it inspires the young to respect, obey and care for their parents and elders...creating a beautiful harmonious family life.

- The Khilafah nurtures this vital concept of Taqwa within the society, through its complete implementation of Islam which will surround its citizens with the sublime and moral values of the Deen, including those related to family life, and that will consistently remind the people of obedience to Allah (swt).

- For example, with the Khilafah’s Education System, Article 171 and 172 of Hizb ut Tahrir’s Draft Constitution for the Khilafah states that the goal of the education policy is to form the Islamic mentality and disposition and to increase people’s Islamic knowledge connected with life’s affairs. Therefore, the state’s education system will instil the correct morals and understanding of the Islamic social rules and obligations in its citizens, including in the field of marriage and family life such that the society as a whole abides by the Shariah through conviction and love of its laws and rejects immorality and corrupt behaviour in all its forms, while the enforcement of the Islamic laws by the Khilafah’s political and judicial systems will punish those who transgress its limits. Furthermore, the Khilafah’s Media Policy, as also detailed in our draft constitution for the state, is to support the interests of Islam, including working to build an Islamic society that is strong and cohesive, countering any corrupt ideas while confirming and propagating all that is good. Newspapers, magazines, TV, radio, online media, conferences and other means will be employed to achieve this objective. It is all this that will foster Taqwa and the noble Islamic social values within the state which will serve as the main safeguard of the family.

(4) The Khilafah will Organise Society based upon the Correct View of the Relationship between Men and Women that Achieves Cooperation between the Genders and Safeguards the Family Unit:

- Secondly sisters, the Khilafah will serve as the fortress of the family by organising the society based upon the correct view of the relationship between men and women that achieves cooperation between the genders while also protecting the family unit. Dear sisters, the Islamic system creates a society which is driven by the pursuit of the Pleasure of Allah (swt) and which holds the protection of the honour of the man and woman as sacred and safeguarding the sanctity of marriage as unnegotiable.

- Through its education system, its media and the comprehensive implementation and enforcement of the Islamic social system values and laws, the Khilafah will direct the community's view towards the relationship between men and women away from the obsession with the sexual aspect and pleasure to that which is in line with the true purpose of the sexual instinct and beneficial for the society – marriage and procreation. This is in addition to promoting the view of women as an honour and the importance of hayaa' and chastity. It will therefore prohibit the destructive sexualisation of women or society or promotion of any immoral relationship whether in advertising, the media, literature or online. Alongside this, the Khilafah would adopt the khimar and the jilbab as the public dress of the woman – whether Muslim or non-Muslim, prohibiting the display of their awrah or beautification in public life – helping to maintain a pure relationship between men and women, protecting their chastity and re-enforcing the view that the woman's status is one of honour.

- The state will also put an end to the free-mixing and Khulwa (seclusion) of men and women that currently takes place in schools, colleges, universities, bars and clubs, and other venues as well as homes and that often leads to extramarital relationships, implementing instead the separation of men and women as much as possible in public life – whether in its educational institutions, its transport system, work places, hospitals and other locations. This segregation of men and women would even impact the architecture of houses, enabling women to enjoy their home-life in their home attire away from the gaze of non-mahrem men. This we saw with the Harems (womenfolk) under the Uthmani Khilafah which were built as separate living quarters for the women of a household away from non-mahrem men. The Turkish author Asli Sancar for example writes in her book, "Ottoman Women" how female European writers of the time described the piety and high regard for purity in the interaction between men and women in the Muslim Ottoman household, and how men strictly adhered to rules relating to the female-only environment of the harem to the extent that the husband of a Muslim woman, even if he was the Khalifah would not think of entering into the harem of his own home if he saw women's slippers at the harem door, which indicated that there were female guests visiting.

- Alongside all this, the Khilafah will highly encourage and support marriage, including financially if need be. We saw for example how the 8th century Khalifah Umar bin Abdul Aziz ordered for state funds to be given to those who needed it for marriage. Furthermore, Islam has prescribed severe punishments for fornication and adultery which are often attacked by secularists. However, the severity of the punishments reflects the seriousness by which Islam views the safeguarding of marriage and the family unit, for they serve as a strong deterrent and last line of protection for the family. Uthman bin Affan (ra), the companion of the Prophet (saw) said, "Surely Allah gives authority to the ruler to eliminate that which cannot be eliminated by the Qur'an."

- All of this sisters, creates a chaste and pure society embellished with the concept of Hayaa', where interaction between the genders occurs in a manner which is beneficial for the community, where women can have an active public life and respect towards them is enhanced, reducing domestic violence; and where extramarital relationships are minimised, trust nurtured between spouses and suspicion curtailed – all of which strengthens the marital bond and maintains the integrity of the family unit.

(5) The Systems of the Khilafah will Support the Fulfilment of the Islamic Roles, Rights and Duties in Family Life to Achieve Tranquillity in Marriage and Harmony in the Family Structure:

- And thirdly sisters, the Khilafah is the fortress of the family because its systems support the fulfilment of the Islamic marital and family roles, duties and rights of men and women to achieve tranquillity in marriage and harmony in family life.

- It will for example, use its education system and media to build a clear understanding within its youth and citizens of the Islamic Shariah rules related to the distinct responsibilities of the genders within family life. For example, in the lessons on Islamic fiqh in its education curriculum, the state will nurture the correct view of the duties and qualities of the man as the guardian of the family who should be characterised with mercy, kindness and care over his wife and children. These lessons will



also build an understanding of the importance and responsibilities of women in their primary role as mothers and wives as well as vital contributors to the progress and wellbeing of their community and society. In addition, in the secondary school stage of education, female students in additions to studying general subjects such as Islamic culture, mathematics and the sciences, will also be given the choice of taking a Domestic Option which enables them to specialise in areas linked to child care and management of the home life. Under the Uthmani Khilafah for instance, the course on Household management taught in girls' secondary schools, as described in Asli Sancar's book, "Ottoman Women", provided detailed information on topics ranging from – the characteristics of a good home, how it can be protected, heated, and lighted; home medication and pharmacy to treat ailments affecting the family; the preparation of good quality food; the provision of correct nutrition for children and the elderly; the etiquettes of hosting guests; and household budgeting and accounts. All this was to effectively prepare their students for their responsibilities when they married.

- However, the Khilafah will not only educate its citizens in the rules related to family life, it will practically support them in fulfilling their roles and duties. For example, Article 153, of Hizb ut Tahrir's Draft Constitution of the Khilafah states that, "The State should guarantee work for all subjects holding citizenship of the State." This obligation upon the Khilafah is based on the hadith of the Prophet (saw),

«وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ»

"The Imam (Khalifah) is a guardian and he is responsible for his subjects." The Khilafah will therefore support every man to fulfil his obligation of providing for his family, including providing funds from its treasury, donating its cultivated land, and organising training for those who require it for employment, enabling them to earn a living. All this is achieved due to the sound nature of the Islamic economic system that generates a prosperous economy.

- Similarly, the Khilafah would empower women to fulfil their primary role as mothers by ensuring that they are financially maintained always and never forced to compromise their vital duties to their children due to the economic pressure to gain employment. The Khilafah's courts would therefore support any woman whose husband fails to provide for her and her children, forcing him to fulfil this obligation according to his capacity or face punishment if he refused. Writings from the law books of Islamic scholars during the Abbasid Khilafah for example, describe how women would file complaints to judges against husbands who did not provide them with sufficient maintenance and how the judge would enforce payment. In the situation where the woman's husband is poor or she has no male relatives to provide for her, then it is the obligation of the Khilafah to do so, for the Prophet (saw) said,

«مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ» (رواه مسلم)

"If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependents, we will take care of them." All this would also ensure that individuals would not be pressured to limit their family size out of fear of poverty. Rather the Khilafah would encourage families to have many children with the knowledge that they would always be provided for.

- Dear sisters, the Khilafah is the only system which will return the status of motherhood to the prestigious position it deserves in society. Julie Pardoe for example, a 19th century British Historian and Traveller, wrote regarding the status of the mother under the Islamic system of the Uthmani Khilafah in her book "The City of the Sultan and Domestic Manners of the Turks in 1836", "An equally beautiful feature in the character of the Turks is their reverence and respect for the mother of their being... the mother is an oracle; she is consulted, confided in, listened to with respect and deference, honoured to her latest hour and remembered with affection and regret beyond the grave."

- Alongside all this sisters, the Khilafah's judicial system will play an important role in maintaining the unity and harmony of marital and family life. It will have a zero-tolerance approach towards domestic violence, punishing perpetrators severely. It will stand as a guard against forced marriage and deal firmly with any other non-Islamic traditional practices and views which harm the family unit. And it will serve as an important arbitrator to resolve marital and family disputes effectively and swiftly to prevent problems from festering – by ensuring access to justice is fast, fair and free. Indeed, such was the level of justice and protection of marital rights and duties received through the Khilafah's judicial system that even non-Muslim women in the Uthmani Khilafah, as evidenced by the judicial records of the time, preferred to set up marriage contracts according to the law of Islam and use the Qadi courts to seek recourse for their grievances rather than according to their own religious proceedings.



(6) Conclusion:

• Dear sisters, from all this, it is surely clear that only the Khilafah state will serve as the true fortress of the family, strengthening and protecting it from all sides. This is why the renowned scholar Imam Ghazali (RM) said, “The Deen is the foundation and the Sultan is the guard. What does not have a foundation will crumble and what does not have a guard will be lost.”

• So sisters, if you truly want to save the family from ruin, then it is vital that you place your focus and time into re-establishing this great state with urgency! If you want to save the morals and chastity of our children, then it is a must that you work to resume the rule by the System of Allah (swt). And if you want to create a future generation, family units and a society enriched with the righteous and noble values of Islam, then it is essential that you exert your full efforts to return this fortress of the Deen without delay! So as Hizb ut Tahrir, we call you to join this noble dawah to establish the glorious Khilafah state which will once again make the status of our families a source of pride for this Ummah, rather than a source of heartbreak. Allah (swt) says,

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

“Then we made for you a Shariah, so follow it, and do not follow the low desires of those who do not know.” [Al-Jathiya: 18]

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وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا فِيهَا وَلَجَعَلَ بَيْنَكُم مَّوَدَّةَ وَرَحْمَةً

وَجَعَلَ بَيْنَكُم مَّوَدَّةَ وَرَحْمَةً

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy.

Final Concluding Address

My Dear Honourable Sisters, I would like to bring this conference to an end by first giving thanks and praise to Allah (swt) for all His Help in making this campaign and conference – “The Family: Challenges & Islamic Solutions” a great success Alhamdulillah. I would also like to thank all of you for attending today, and all those brothers and sisters who worked tirelessly to make this a significant event, including those in the Central Media Office of Hizb ut Tahrir, Hizb ut Tahrir in Wilayah Tunisia, and the eminent scholar and Ameer of Hizb ut Tahrir, Sheikh Ata Bin Khalil Abu Al-Rashtah. May Allah (swt) shower His Mercy upon you and reward you all immensely. Ameen Allahumma Ameen.

Dear sisters, the unity and harmony of the family is disintegrating before our eyes. Our families have been torn apart and plagued with tension, confusion and heartbreak due to Western liberal, materialistic and feminist values, laws and systems as well as other non-Islamic beliefs and traditions which have spread through our communities and have been imposed on our Muslim lands by the regimes which govern us. All this has sown utter misery for men, women and children alike and has generated a mountain of problems for our societies. Despite all this, these regimes seem adamant to push the status of our families further along the path of destruction by adopting, promoting and imposing these same disastrous beliefs with even greater fervor through the education systems, media, women’s organisations and state policies in our lands.

Dear sisters, we cannot simply stand by and allow this reckless Western-liberal inspired experiment in social engineering within our communities, which has ruined the fabric of our family life, to continue and worsen. Joel Kotkin, a Fellow in Urban Studies at Chapman University, California, wrote, “In the coming decades, success will accrue to those cultures that preserve the family’s place.” It is clear, sisters, that if we do not address this crisis effectively, then it is only failure which awaits our future generations and society. This means that we cannot afford to tinker around the edges of this problem which only increases day by day, or place our hopes in recycled strategies and policies that have failed dismally to address this issue in states across the world. No! We need to act urgently, and we need to work towards a sound and comprehensive solution to this crisis in the family unit.

This requires for us as Muslims to first acknowledge and embrace with total conviction the belief that it is ONLY the Deen of Islam, its values, laws and social system that holds the solution to this ‘Family’ Crisis, for it alone embodies those lofty concepts which effectively regulate the relationship between men and women and organize marital duties and rights in a manner which creates and protects strong harmonious family units. Adopting any other way of life in our family structure and societies will only end in failure! We, therefore, need to reject any non-Islamic beliefs, traditions or lifestyles, and intensively and comprehensively educate ourselves, our families, our youth, and our communities in the Islamic principles and social system related to marriage and family life. This is alongside striving to create an environment in our homes, schools and communities as best as we can in a way that nurtures the concept of Taqwa, love and obedience of the Commands and Limits of Allah (swt) and seeking His pleasure above all things, which drives the Believer to become the best husband, wife, parent, son, daughter and Muslim, InshaAllah.

Secondly, sisters, we must stand against and strongly voice our opposition to any attempts by international organisations, women’s groups or governments to secularise and liberalise the marriage and family laws in our Muslim lands, or to promote their flawed Western ideals further within our communities - which only holds the promise of further disintegration of the family structure. We also need to reject the lies, distortion and demonization of the Islamic social and family laws by secularists and feminists who deceitfully claim that these Islamic provisions are harmful towards women, the family and society, while conveniently ignoring the moral and social chaos, including the epidemic of family breakdown, domestic violence and neglect of the rights of children sown by their own secular, liberal and feminist ideas within states.

And finally sisters, we need to recognize that only by establishing a system that truly values the sanctity of marriage and family life we can save the family from ruin. And there is no state, no leadership, no system whose beliefs, values and laws genuinely embodies this viewpoint, or has a vision and comprehensive blueprint for how to nurture and safeguard



happy marriages and strong, harmonious family units other than the Khilafah (Caliphate) based upon the method of the Prophethood. So dear sisters, as your sisters in Hizb ut Tahrir, we call you to join us in this noble dawah, exerting all your efforts, carrying the message to all you know and using all the influence that Allah (swt) has bestowed upon you, to establish this glorious state, this guardian and fortress of the family, which will use every instrument in its power to heal the divisions in the family unit, protect it from all sides and once again make the strength and harmony of our families a source of happiness for us and a characteristic feature of this Muslim Ummah. And Allah (swt) says,

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾

“And he who obeys Allah and His Apostle, and fears Allah, and is careful of his duty to Him, such are the successful.” [An-Nur: 52]

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